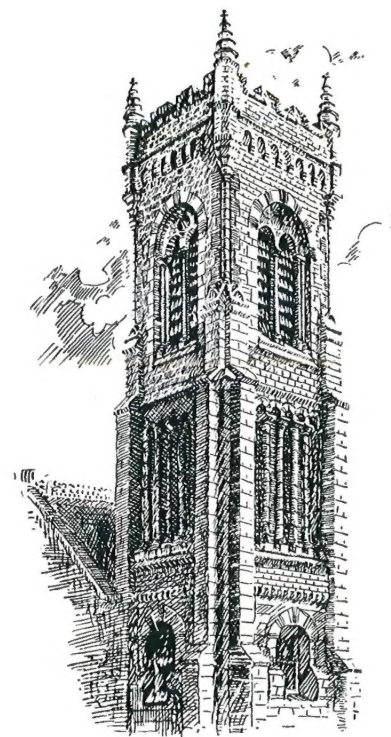


*The*  
*FIRST*  
*NINETY*  
*YEARS*



*The*  
FIRST NINETY YEARS  
*of the*  
PARISH *of the* HOLY APOSTLES  
*1868-1958*



*By*  
JOHN CURTIN MACAFEE

## FOREWORD

The Ninetieth Anniversary of the Parish of the Holy Apostles is a good time to ask a fundamental question: "What is the Parish for?" It has been well said, "Support for a parish program, in the long run, will come only from people who are aware of the parish purpose, who feel that they have had a part in making the decisions which define its goals and who believe in its program because they understand it."

The Parish of the Holy Apostles has been distinguished for its work with children and young people. It has consistently led the diocese in the Children's Lenten Offering. Under the dedicated leadership of Mr. George C. Thomas, it had a Sunday School known far beyond the borders of the diocese. The parish has always had a broad vision of the Church's work throughout the world.

The next ten years of the first century of the life of this parish should be great years. They should be a worthy climax to the unselfish service of those who have been members of this great parish.

*The Rt. Rev. Oliver J. Hart, S.T.D.  
Bishop of the Diocese of Pennsylvania*

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*Dedicated  
to the  
men, women and children  
of the  
Parish of the Holy Apostles  
who are now  
our Witnesses  
in the Church Triumphant*

## INTRODUCTION



AS WE BECOME aware that we are Christians and Churchmen because of the Christian zeal of people in previous ages, we can see that each generation, from the first which was with our Lord Himself, has been led to pass on that which it received. No person and no parish may rightly say it is not concerned with missions, for we are the result of missionary activity ourselves. Our own story should bring conviction, courage and resolution to all members and friends of the parish today. The constancy of those who have gone before should strengthen our faith and determination to carry on worthily the traditions of the past.

Great endeavors are often inspired by individuals. We need to re-emphasize the missionary motivation of the individual men and women who, ninety years ago, and during the long intervening years, established the Mother Church and her four Chapels.

The purpose of this history is first, to visualize the contribution which the parish has made to the growth and development of the Episcopal Church in the Diocese of Pennsylvania, and indeed throughout the whole Church. This contribution is a priceless asset of our common church heritage. Second, the intent of this book is to stress the significance of a great parish devoted to evangelism and missionary enterprise.

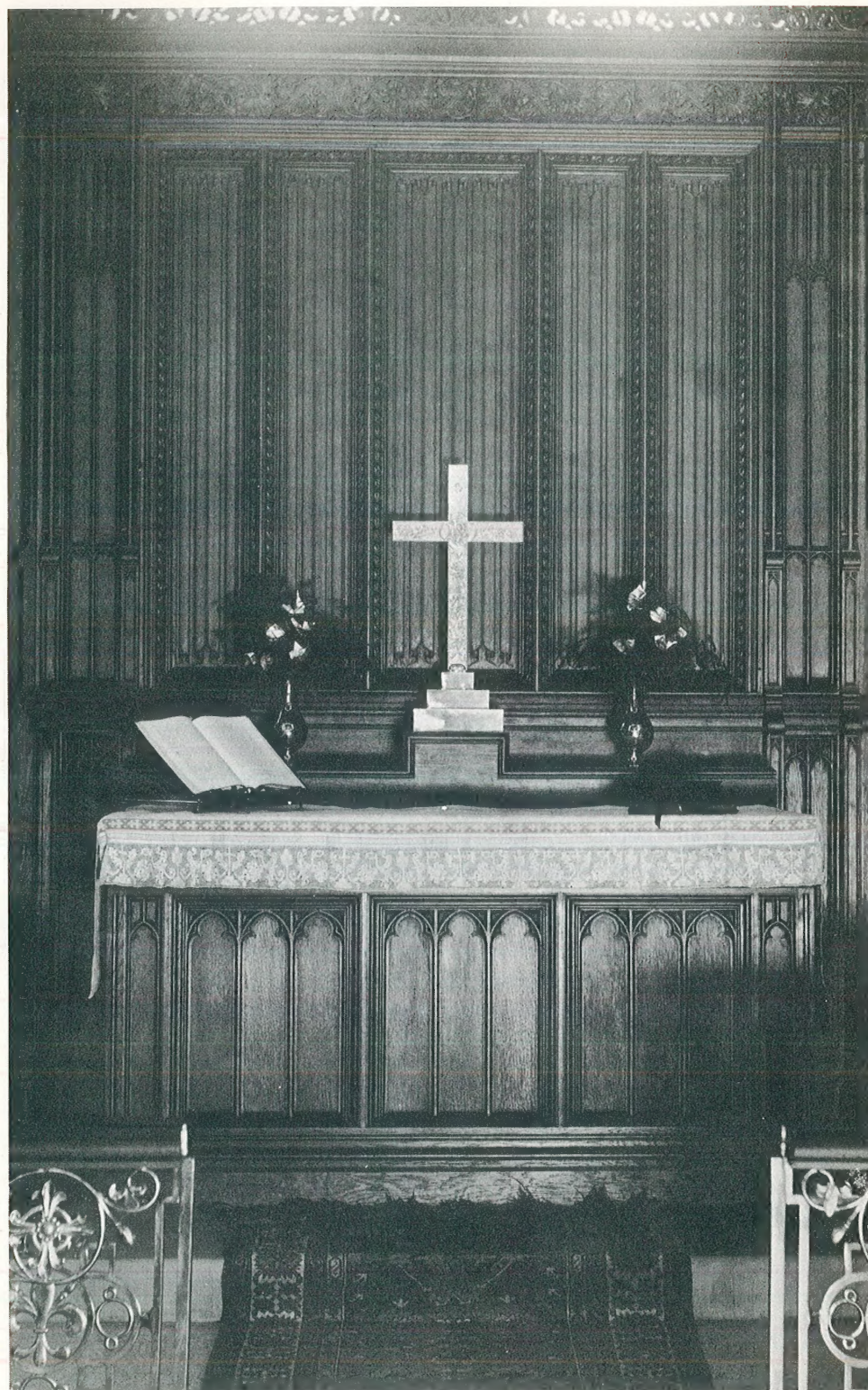
The important thing for us to observe in these pages is, that their labor and ours is but the expression of loyalty to Christ and His Church; and that our best and greatest achievements come when we are filled with His Spirit.

Our wish for the future is that we all may be kept faithful to the kind of living which makes us true witnesses to Christ and that through devotion to the Eternal Faith of the Church there may come a purpose passionate enough to start greater things and to see them through.

We wish to thank all those who have so helpfully contributed their treasured photographs, programs and other material which have been invaluable in the preparation of this history. Our thanks are also extended to the author for sharing his time and talents, involving considerable research, as well as to others, without whose effort, guidance and generosity this book could not have been published.

*Rev. John H. A. Bomberger, D.D., Rector  
Parish of the Holy Apostles*





## THE BEGINNING

*"On the evening of November 20, 1867, the following named gentlemen met in the vestry room of the Church of the Holy Trinity for the purpose of discussing the advisability of commencing a new church enterprise in the southwestern part of the city: Rev. Phillips Brooks, Rev. Samuel E. Appleton, Mr. John Bohlen and Mr. Charles Gibbons."*

**T**HUS READS the first entry in the first Minute Book of the vestry of the Church of the Holy Apostles. Thus were planted the acorns from which would grow one of the mightiest oaks in the Protestant Episcopal Church in America.

These four men were the beginning. Rev. Phillips Brooks was rector of the Church of the Holy Trinity, 19th and Walnut Streets. Earlier that year he had written the words of a new hymn. It would become known throughout the world as the beautiful Christmas Carol, "O Little Town of Bethlehem."<sup>1</sup> And now, as the year 1867 was drawing to its close, he was planning the establishment of a new mission to bring the Church closer to the people. Associated with him in this endeavor was the Rev. Samuel E. Appleton, rector of the Church of The Mediator, 19th and Lombard Streets, which had been built in 1849. It was then a flourishing parish under the leadership of its rector, who had taken charge in 1860. The laymen present at this first meeting, John Bohlen and Charles Gibbons, were both vestrymen of Holy Trinity.

As other vestrymen of Holy Trinity and The Mediator became interested in the new mission, further meetings were held in the home of John Bohlen, 1510 Walnut Street, at least two of which were attended by the Bishop of the Diocese of Pennsylvania, the Rt. Rev. William Bacon Stevens.

The mustering out of the Union Army after the Civil War returned thousands of soldiers to civilian life. And with the consequent resumption of peacetime activity the city of Philadelphia experienced a building boom in the southwestern section. It was imperative, therefore, that the Church, ever mindful of its obligation to meet the spiritual need of the people, should establish itself wherever this need could best be served. These circumstances shaped the decision of the Rev. Phillips Brooks and Mr. Lemuel Coffin, warden of Holy Trinity, to select the southeast corner of 21st and Christian Streets as the site of the new church. A plot of ground at that location, owned by Elizabeth Jones, could be bought for \$10,000 and Mr. Coffin immediately took steps to negotiate the purchase. Since, at that time, there were no street cars west of 15th Street nor

<sup>1</sup>Presented for the first time at the Christmas Service, 1867, in the Church of the Holy Trinity.



south of Carpenter Street, this location was considered to be on the southwestern "outskirts" of the city.

Shortly before the end of 1867 the first three vestrymen — Francis Hoskins, Lemuel Coffin, and William P. Cresson — were elected. However, with the advent of the year 1868 the new church really came into being.

The vestry meeting of January 7, 1868 stands out as one of the most significant in the history of the parish. The first order of business called for the election of nine additional vestrymen. Those chosen were John Bohlen, Charles Gibbons, Alfred M. Collins, George C. Thomas, Ezra Bowen, and Lewis Redner<sup>2</sup> from Holy Trinity. George S. Fox, S. A. Rulon, and Dr. Robert Huey were elected from The Mediator. Lewis Redner and George C. Thomas were appointed wardens.

Next in the order of business came the selection of a name by which the new church would be known. To accomplish this, four names were suggested and those present were given ballots to indicate their preference. This was the result of the balloting:

Church of the Holy Apostles . . 11	Christ Church, Christian St. . . 2
Emmanuel Church . . . . . 4	All Souls Church . . . . . 1

Thus it is of interest to us, of a later generation, to note the overwhelming preference for the name — Church of the Holy Apostles.

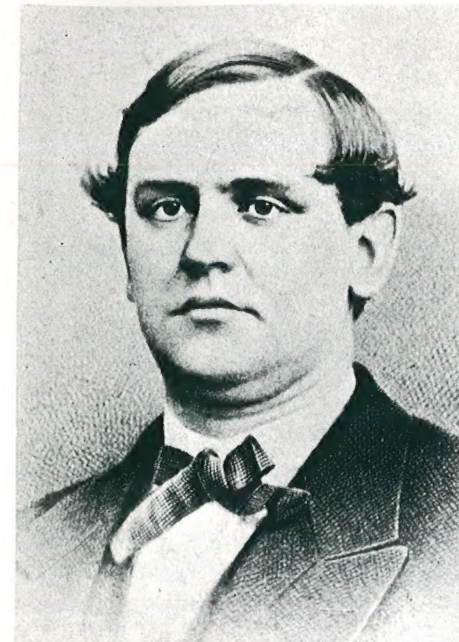
This meeting of January 7, 1868 also had added significance in the election of George C. Thomas to the vestry and his appointment as the Accounting Warden. Being at that time a vestryman of Holy Trinity he had attended many of the early meetings incident to the establishment of the new mission. But this was his first official connection with the new church. Two weeks later, when the Rev. Phillips Brooks asked Mr. Thomas to take charge of the new Sunday School — as yet non-existent — he registered a mild protest, reluctant to leave his class of young men at Holy Trinity. The rector however replied, "Well, take it now, and I will find someone else to take your place after awhile." He never did.

It is not within our power to divine by what prophetic insight the Rev. Phillips Brooks chose George C. Thomas to be a vestryman, accounting warden, and superintendent of the Sunday School of Holy Apostles. Yet this we do know. Rarely in the history of the Church has any man been endowed by God with the power to contribute so much to the founding, growth, and propagation of a Parish, as George C. Thomas contributed to Holy Apostles.

As this story of Holy Apostles unfolds, the name of George C. Thomas will attain the prominence which the man himself attained in the Church and in secular activities during his lifetime. Even his passing could not quench the indomitable spirit which he left as a legacy. That spirit was kept aflame by Mrs. Thomas, and in turn, by their children, as Mrs. Schuyler Volkmar has so gloriously exemplified. That spirit also permeated the people of Holy Apostles so that they too, and their children, and their children's children shall go forward into the future, broadening and strengthening the mission of the Church. That is the way they went forward in 1868.

In the early weeks of January, 1868, the infant Church of the Holy Apostles had only a name, a vestry, and a plot of ground. There was no congregation and no place in which to hold services if it had a congregation. But before the end

<sup>2</sup>Wrote the music to "O Little Town of Bethlehem."



REV. PHILLIPS BROOKS  
one of the clergy co-founders of  
the Church of the Holy Apostles.



GEORGE C. THOMAS  
from a photograph taken in the  
early days of Holy Apostles.

of January both deficiencies were rectified. The Rev. Samuel E. Appleton, rector of The Mediator, and a co-founder of Holy Apostles, took steps to obtain a place in which to hold services. His efforts to secure the temporary use of a schoolhouse failed. But his persistence finally succeeded in gaining the consent of Tabor Presbyterian Church, 18th and Christian Sts., to use their lecture room, in consideration of a rental of \$20 per month. Meanwhile, George C. Thomas, as superintendent of the non-existent Sunday School, together with a few others whom he had interested, were gathering the nucleus of that Sunday School from the children of the neighborhood.

The first session of the Sunday School was held in its rented quarters on January 26, 1868, with thirty-seven children present. That Sunday evening the Rev. Phillips Brooks preached in the same place to a large congregation. The Church of the Holy Apostles had become a reality.

It had become a church in being, that is true — but it was still clerically dependent on Holy Trinity — having no clergy of its own. However, the vestry of Holy Apostles were men not to be daunted. Within thirty days from the date of the first Sunday School session the vestry met, on February 25th, to elect Rev. Charles D. Cooper, D.D. — the first rector of Holy Apostles.

Not only did they elect a rector, but also approved the architects' plans for the proposed new church building, submitted by Frazer, Furness & Hewitt. Mr. Hewitt was chosen architect. The building contract, estimated at \$39,450, was awarded in April to the firm of Williams & McNichol.

The election of Dr. Cooper as the first rector of Holy Apostles once again reflected the magnificent foresight of Phillips Brooks — the same quality of fore-



sight he had manifest in the appointment of George C. Thomas. Undoubtedly the rector of Holy Trinity had exercised a large measure of guidance in the vestry's choice of the first rector. And it is also highly probable that he was the dominant factor in Dr. Cooper's decision to accept the call. For the two clergymen were the closest of friends, and would remain so throughout their lifetime.

The Rev. Charles D. Cooper was born November 5, 1813 in Albany, N. Y. He originally studied engineering, taking his degree from Union College in Schenectady. But his engineering career lasted only a few years, before he decided to study for the ministry. He was ordained on March 17, 1841 by Bishop Delancey. His first charge was at Mt. Morris, N. Y., then Wilkes-Barre, Pa. and later Rochester, N. Y. until 1850, when he came to Philadelphia to take charge of St. Philip's Church, Franklin and Vine Streets.

It was during Dr. Cooper's rectorship at St. Philip's that Phillips Brooks came to Philadelphia in 1859 to begin his ministry at the Church of the Advent on Buttonwood Street. Dr. and Mrs. Cooper quickly made the new clergyman welcome, and thus began their very strong and enduring friendship. Phillips Brooks was a frequent visitor to the Cooper home, and before long it became a fixed custom for him to go there every Sunday evening after the services in his church were over. Often he spent the night and lingered after breakfast the next morning.

The work of Dr. Cooper as rector of St. Philip's had been outstanding. As an example he at one time presented a class of over two hundred for confirmation. It was fortunate for Holy Apostles that the vestry could obtain a rector of Dr. Cooper's ability and experience. To leave the work he had built up at St. Philip's to accept a call from a church, still in the formative stage, without a building, and only a scant handful of people, Dr. Cooper must have been inspired by the great challenge which the new church offered. He must have also welcomed the opportunity to work closely with Phillips Brooks. From another viewpoint it undoubtedly heartened the rector of Holy Trinity to know that with his intimate friend at the helm of Holy Apostles they would enjoy harmonious relations, while at the same time having a clergyman of Dr. Cooper's stature to develop the work of the new church which Phillips Brooks had been so instrumental in establishing.

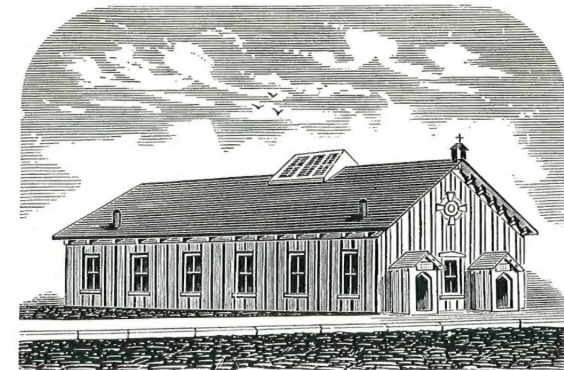
However, in the midst of what must have been great joy to Dr. Cooper, there came a great sorrow. Mrs. Cooper passed away. Grief-stricken by the loss of his devoted wife, Dr. Cooper was urged to travel abroad. He, therefore, did not officially assume the rectorship of Holy Apostles until September 6, 1868.<sup>3</sup>

Within a month the new rector obtained a frame building which was erected on the church site without interfering with the construction of the permanent church edifice. Beginning in October the church services and Sunday School were held in this building — the first structure to be owned by Holy Apostles. This frame building was the gift of John Rice, who had been a member of Dr. Cooper's former church, St. Philip's. The building itself had an interesting history. During the Civil War it had been a hospital. After the war it was sold to Park Avenue M. E. Church to start their work. It was subsequently used for a similar purpose by the Orthodox Street M. E. Church in Frankford, before it once again served to start the work of the new Church of the Holy Apostles.

<sup>3</sup>After Mrs. Cooper's death, Dr. Cooper and Phillips Brooks arranged joint housekeeping at 2026 Spruce St., which continued until the latter left Philadelphia for Trinity Church, Boston.

Two years later the church was completed, and on December 11, 1870 the first services were held in the beautiful new stone building. The Sunday School continued to use the original frame quarters.

Despite the fact that the \$10,000 cost for the ground was paid off through the efforts of Dr. Cooper, a debt of \$5,000 still remained in 1870 when the church building was occupied. The original construction estimate had proved too low, mainly because extra expense had been incurred in laying the foundation. The lot on which the church had been built had formerly been a brickyard and the ground was mostly fill.



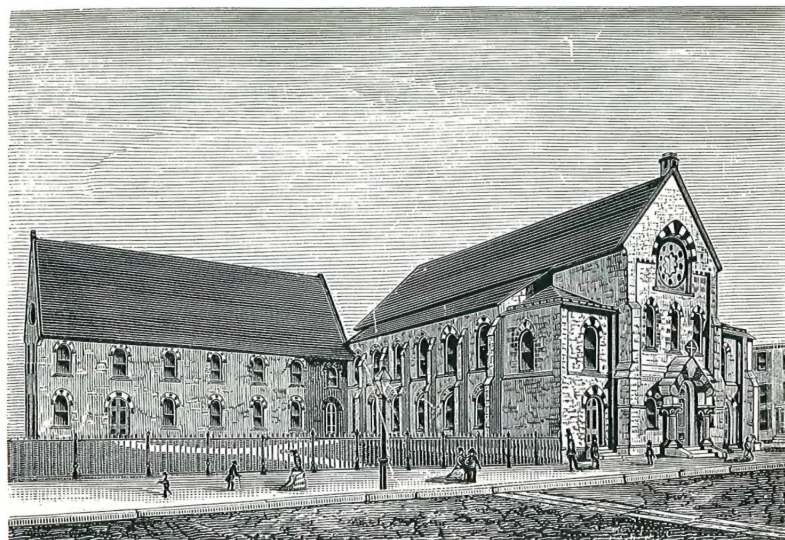
The first frame building of the Church of the Holy Apostles. Acquired in 1868, it served for Church and Sunday School services until the church was completed in 1870 and the Sunday School in 1873.

Meanwhile the Sunday School membership had grown rapidly. The thirty-seven scholars who had gathered at the first session of the school in January, 1868 had increased by 1871, to over four hundred and fifty with twenty-nine teachers and officers. It is little wonder that George C. Thomas remarked, at a vestry meeting, that the building was not large enough to accommodate the children who wanted to attend. So, in order to give the Sunday School the room it needed for expansion, plans were drawn for a new building. The estimated cost totaled \$12,000, toward which Mr. Thomas subscribed \$5,000 and an additional \$11,000 was raised by a vestry committee of which Lemuel Coffin was chairman. It was fortunate that this building fund was oversubscribed, for when the contractors, Williams & McNichol, completed the building in 1872 the cost of construction had run up to \$14,000.

The Sunday School held its first session in the new building on February 16, 1873, in marked contrast to its humble beginning in a rented room, five years before. This remarkable growth in so short a time had been due in no small measure to the leadership, versatility and influence of George C. Thomas. Not only was Mr. Thomas the Sunday School Superintendent he was also the organist — for he was a man of great musical ability — and director of the singing. He was an eloquent and convincing speaker — and last, but by no means least — he was the teacher of his teachers. From the very beginning of the school teachers' meetings were held every Friday evening, at which Mr. Thomas would lecture on the lesson for the following Sunday. Under such guidance the Sunday School flourished, teaching an ever-growing membership until it came to be recognized as the foremost Sunday School in the Episcopal Church.



But these early years of Holy Apostles were not without their problems. The neighborhood in which Holy Apostles had been established was not a residential section of wealthy people. Great difficulty was experienced in meeting the current operating expenses. The amounts received from pew rents and offerings were not enough. In 1872 it was decided to try the experiment of free pews and to meet expenses by means of subscriptions payable at stated periods. This did not solve the problem and in 1873 the vestry voted to return to the pew rent system. Still the church operated at a deficit. Nor did the situation get any



The Church of the Holy Apostles and the Sunday School as they were in 1880.

better. Following the Centennial Exposition in 1876, there came a period of "hard times" which we today would call a depression. A note in the minutes of one of the vestry meetings calls attention to the diminishing of pew rents and sittings being relinquished because so many were out of work. In fact the financial condition became so serious in 1878 that the rector offered to resign in the hope of relieving the church of the burden of paying his modest salary. But the vestry would entertain no such thought.

An appeal was made to the vestry of Holy Trinity. It was suggested that a collection be taken for Holy Apostles on the occasion of one of the visits of the Rev. Phillips Brooks who had left Holy Trinity in 1869 for a new charge, Trinity Church, in Boston. The collection, when taken, totaled \$700, and with it an admonition from Holy Trinity that it would not be repeated. During his visit Phillips Brooks made an offer to fresco the chancel of the church, and the offer was gratefully accepted.

Valiantly the people of Holy Apostles worked to reduce the church deficit. Dr. Cooper appealed to several of his friends who responded by giving \$5460, and Mrs. Thomas H. Powers, another friend of the rector, donated \$5000 to bring the total up to an amount sufficient to meet all indebtedness. Thus, clear, The Church of the Holy Apostles was consecrated on April 25, 1882.

## THE FIRST CHAPEL

**T**HE CONVENTION of the Diocese, in 1885, voted to make a change in the method of establishing and maintaining new church organizations. This new procedure was known as the Convocation System. Under this plan the Diocese was divided geographically into regions known as "Convocations." The churches within each Convocation would contribute, through their mission offerings, to a fund which would be used to establish and assist the growth of new missions and churches within the boundaries of the Convocation. In apportioning the city of Philadelphia, all the area south of Walnut Street and west of Broad Street was designated the Southwest Convocation.

As a member of the newly formed Southwest Convocation, the Church of the Holy Apostles had just passed its seventeenth year. No longer did it stand on the "outskirts" of the city, for Philadelphia had continued to grow farther south and west. The growth of the neighborhood had also meant a growing burden on the rector, Dr. Cooper, who was nearing his seventy-first birthday. Therefore the vestry had voted, in 1884, to name the Rev. Henry S. Getz assistant to the rector.

When the Southwest Convocation met in June, 1885, the Rev. Henry Getz, representing Holy Apostles, focused attention on the need for church missionary work in the newly developed section of the city in the southwestern part of the Convocation.

A committee was appointed to investigate and report on the situation. Upon receiving the committee report the Convocation decided that a Sunday School and mission should be established under the charge of the rector of the Church of the Holy Apostles. In response to this resolution by the Convocation, the Rev. Dr. Cooper took steps to organize the mission.

The rector chose William F. Ayer, at that time a student at the Philadelphia Divinity School, to be superintendent of the new Sunday School and to take charge of the services as lay reader. As a member of Holy Apostles Sunday School he had the distinction of being the first of many boys from the Parish who would study for the ministry.

Within thirty days quarters were rented on the second floor of McFadden's Hall, Grays Ferry Road and Carpenter Street, for \$20.00 per month. The first session of the new Sunday School was held on September 26, 1886, with five teachers and twenty-six scholars present. At four o'clock the clergy of Holy Apostles held an Evening Prayer service, with George C. Thomas playing the organ. How very similar were the circumstances under which the new mission was established to the founding of Holy Apostles in 1868. Even to the \$20.00 monthly rental.

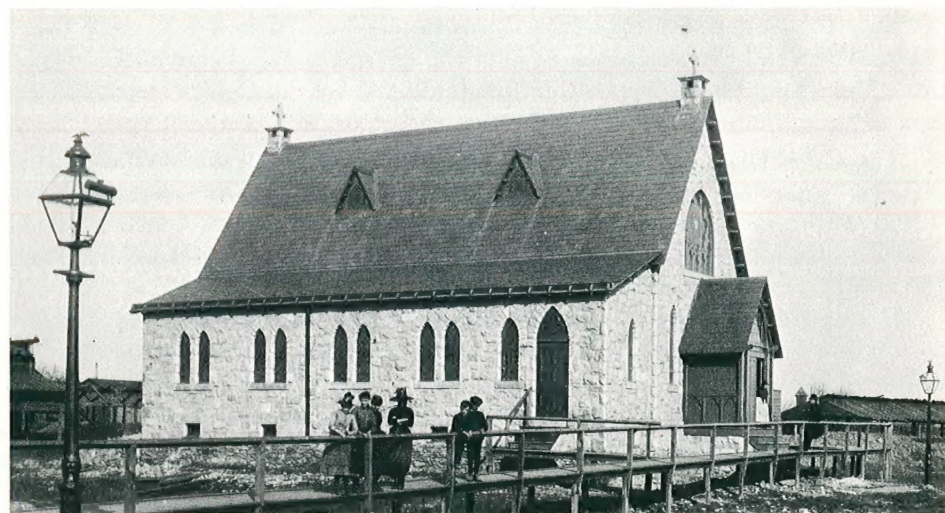


However, prior to this time, George C. Thomas had reported to the Convocation that a committee from Holy Apostles, seeking a permanent site for the mission, had two lots under consideration, located on the southern outskirts of the city, between Ellsworth and Wharton Streets and 24th and 28th Streets. He added that Holy Apostles hoped to buy one of these lots without expense to the Convocation. Nevertheless at the October, 1886 meeting of the Convocation the first appropriation was made, on the motion of Dr. Nicholson, the presiding clergyman, to the "mission on Gray's Ferry Road."

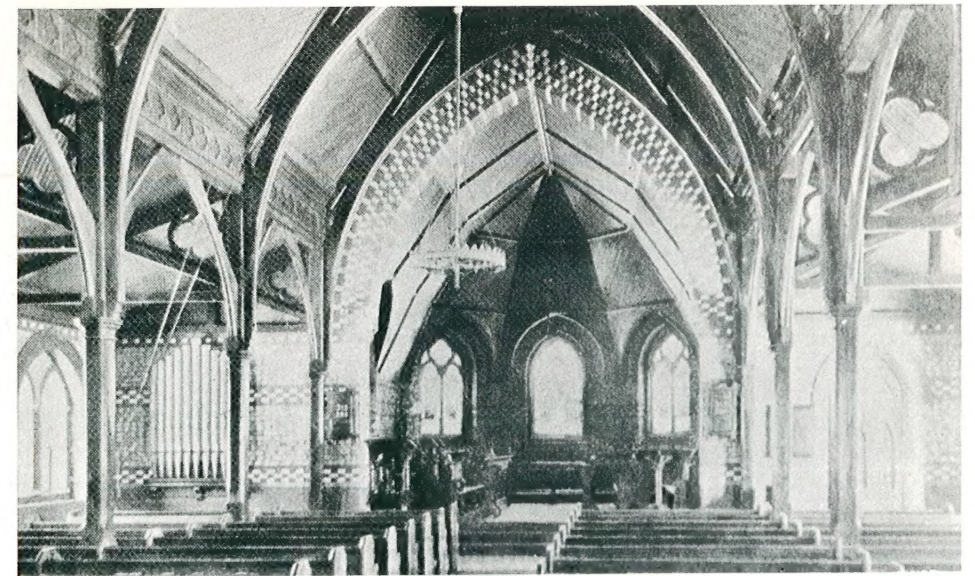
Early the following year, in February, 1887, the lot at 27th and Wharton Streets was acquired by Holy Apostles. To cover the \$2700 purchase price, Lemuel Coffin and Alexander Brown contributed \$1350 each. George C. Thomas then informed the vestry that he wished to erect a church building, at his own expense, on the newly acquired ground. He proposed to make this building a token of thanksgiving in acknowledgment of God's mercy in the complete recovery of his son, George C. Thomas, Jr. from a recent near-fatal illness at sea.

While the mission on Gray's Ferry Road continued to hold its services in McFadden's Hall, construction of the permanent building went forward. The architects, George W. and W. D. Hewitt, who also designed the Church of the Holy Apostles, had drawn plans for a combined stone Chapel and Sunday School building, which would allow for expansion as a Chapel in the event a separate building should be provided in the future for the Sunday School. Within a year the new building was finished. On Thursday evening, January 26, 1888 the Memorial Chapel of the Holy Communion was dedicated by the Rt. Rev. O. W. Whitaker, D.D., Bishop of the Diocese of Pennsylvania. In just twenty years from the date of its founding the Church of the Holy Apostles had now become the Parish of the Holy Apostles.

However, the dedicatory service gained a deeper significance by the occurrence, that evening, of what could have been a tragically fatal accident. Riding in a carriage en route to the services were the rector, Dr. Cooper, the Rev. Dr. Phillips Brooks, invited from Boston to speak on this occasion; the Rev. Dr.



The Memorial Chapel of the Holy Communion as it appeared in 1888.



Interior of the Chapel as it appeared in the early years after the Parish House had been built.

McVickar, president of the Southwest Convocation, and his sister. The night was extremely cold and murky. A few blocks from the Chapel the carriage had to cross the Pennsylvania Railroad tracks. As it came on the tracks it was struck by a locomotive. Carriage and occupants were dragged for nearly a hundred feet before the engineer could stop the train. The carriage was completely demolished but all occupants miraculously escaped injury. Although the driver was taken unconscious to a hospital he recovered the next morning without any serious consequences.

News of the accident spread quickly through the assembling congregation; and when the clergy finally arrived, unharmed, they lifted their voices in the spontaneous singing of the Doxology. And we can surmise with what profound emotion they must have read the inscription engraved upon a brass tablet in the Chapel:

"To the Glory of God, and in humble acknowledgement of His Sparing Mercy with a Sick Child on the Great Deep, this Chapel is erected by the Grateful Father, A.D. 1888. 'When thou passest through the waters, I will be with thee'."

And how strikingly appropriate to the recent manifestation of God's Mercy must have been the Collect: "In all our dangers and necessities, stretch forth thy right hand to help and defend us."

The Chapel of the Holy Communion grew with amazing rapidity. When, in June, 1889, Mr. Ayer was ordained, he became — as the Rev. William F. Ayer — the first vicar of the Chapel. Also in the summer of 1889 it became apparent that the infant grade of the Sunday School had grown so much that larger quarters were necessary. Again Mr. Thomas met the need by building an addition that would ultimately be used as the chancel of the Chapel. Even this addition was outgrown in a short time. Therefore, in August, 1891, the erection





Chapel of the Holy Communion showing the Chapel, Parish House and vicarage which was first occupied by the Rev. William P. Remington.

of a Sunday School and parish building began at the corner of 27th and Wharton Streets.

This building was a gift of Mr. and Mrs. George C. Thomas "as a memorial and in affectionate remembrance of Mr. John W. Thomas and Mr. Joel Barlow Moorhead, the loved and respected fathers of the donors." The new building was dedicated on March 15, 1892 by the Bishop of the Diocese of Pennsylvania, the Rt. Rev. O. W. Whitaker, D.D. At that time the number of communicants had risen to seventy-two, while the Sunday School numbered four hundred and sixteen. Later in the year 1892, on All Saints Day, November 1, Bishop Whitaker consecrated the Memorial Chapel of the Holy Communion.



REV. WILLIAM F. AYER  
Vicar, 1888-1906



REV. WILLIAM P. REMINGTON  
Vicar, 1906-1911

## THE 25<sup>TH</sup> ANNIVERSARY

**S**URELY the Parish of the Holy Apostles entered the last decade of the century in greater strength, financially and in membership, than it had experienced when it passed through the troubled times of the late 1870's. In March of 1891, at the services commemorating the fiftieth anniversary of Dr. Cooper's ordination, the accounting warden, George C. Thomas, stated: "... the amount of money contributed for all purposes by both the Church of the Holy Apostles and the Chapel of the Holy Communion, congregations and Sunday Schools, has reached the sum of over \$350,000 (which does not include any contributions made by those not connected with this Parish), of which at least \$45,000 has been for charitable purposes outside our own work."

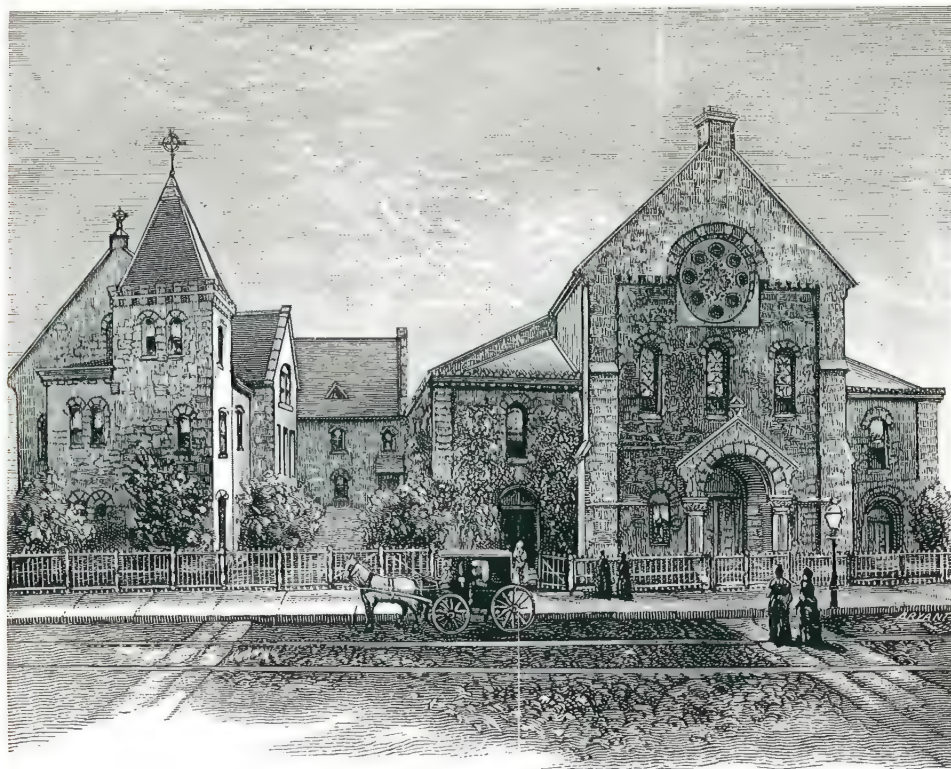
It may be of interest to note here that one-third of the Easter and Lenten Offering of the Sunday School went to missions. A portion of this sum was sent to Bishop Thomas, of Kansas, whose son would later become the rector of Holy Apostles. Another portion was directed to the Church of the Holy Apostles in West Duluth, Minnesota, which had taken its name from Holy Apostles in Philadelphia. For several years \$400 each year went to this namesake to help pay the salary of the rector.

As the Parish greeted the year 1893 it had ample cause to celebrate this 25th anniversary. The report of the accounting warden revealed that no debt of any kind existed on the buildings of the Church of the Holy Apostles at 21st and Christian Streets, nor on the Chapel of the Holy Communion at 27th and Wharton Streets. A figure of \$175,000 was set as the valuation of all the buildings of the Parish. As to membership, the communicant lists in the mother-church numbered 883, and 104 in the chapel. Sunday School membership reached 1438 at Holy Apostles and nearly 450 at Holy Communion. Truly a magnificent growth from the thirty-seven children of 1868.

However, the celebration of the twenty-fifth anniversary on January 26, 1893 was destined to be tempered with a note of sadness. Three days previously, on January 23rd, the Rt. Rev. Phillips Brooks, D.D., Bishop of Massachusetts, had passed away at his residence in Boston. In tribute to his memory the anniversary program was transmuted to a Bishop Brooks Memorial Service. What greater tribute to his memory could there have been than the thriving Parish of the Holy Apostles, of which he—together with the Rev. Samuel E. Appleton—had been the clerical founder. The clergy and laymen who had been associated with him would never forget his splendid contribution to Holy Apostles. But to the people who would come afterward the acknowledgement of that contribution might be obscured by the dimming passage of time. In the awareness of this, George C. Thomas had initiated, in the latter part of 1891, the building of a



parish guild hall adjoining the Sunday School. Completed on March 3, 1893, it was donated to Holy Apostles by Mr. and Mrs. Thomas as the Phillips Brooks Memorial Guild House.



An old engraving showing Holy Apostles as it appeared around 1895. On the left is the Phillips Brooks Memorial Guild House.

While the Parish marked its first quarter of a century, the rector reached his eightieth birthday on November 5th of the same year. Of those eighty years the Rev. Charles D. Cooper had spent fifty-two in the ministry, twenty-five of which were devoted to Holy Apostles. Two years before he had asked the vestry to accept his resignation, feeling that his advancing age would not enable him to discharge the many duties which a large and growing parish required of its rector. At that time the vestry had declined the resignation, but had increased the salary of the rector's assistant, Mr. Getz, who was given an increased share of the Parish work. However, when Dr. Cooper, in May, 1894, again offered his resignation, the vestry accepted it with profound regret. The rector had been so much a part of Holy Apostles and so revered by his congregation that the vestry refused to cut the ties completely, and elected him Rector Emeritus.

To succeed Dr. Cooper the vestry, at its meeting of December 29, 1894, elected the Rev. Henry S. Getz, who had served as the assistant rector for the past ten years. The new rector had come to Holy Apostles from Warren, Pa., where he had charge of Trinity Memorial Church. Prior to that time he had been

rector of Christ Church in Media. Since Mr. Getz had been long connected with the Parish and had exercised complete supervision of all activities since Dr. Cooper's resignation, the transition from assistant to rector was accomplished easily enough.

Not very long after assuming the rectorship, the Rev. Henry Getz had the great satisfaction of seeing a mission he had helped to establish grow to self-supporting maturity. In 1896 the Chapel of the Holy Communion, with a communicant list of one hundred and fifty-four, and a Sunday School membership of five hundred, informed the Southwest Convocation that further aid would not be necessary.

Also in 1896 the first Service of Ordination was held in the Church of the Holy Apostles. This service gained added significance because the young man to be ordained—William S. Neill—had been the second Holy Apostles boy to enter the ministry, and the first to be ordained in the church. For several years he had been a member and secretary of the vestry. Three years before Dr. Cooper had appointed him lay assistant to do parochial work and part-time work for the Protestant Episcopal City Mission. Following his ordination the Rev. William S. Neill became assistant to the rector, and thus, in the pattern set by the Rev. William F. Ayer, vicar of Holy Communion, became the second member of Holy Apostles to inaugurate his ministry within the Parish.

The same Philadelphia newspapers that reported the ordination of the Rev. William Neill, also carried news of the most recent Cuban rebellion against Spain. This was the prelude to the Spanish-American War. As "Remember the Maine" echoed across the country thousands of young Americans enlisted. So did nineteen men from the Parish; thirteen from Holy Apostles and six from Holy Communion. Two of those nineteen died in service from the greatest killer of that war—typhoid fever.

Knowing how the lack of military training had caused many unnecessary Union casualties in the early part of the Civil War, George C. Thomas took immediate steps to provide basic training for the young men of the Parish. In May 22, 1898 at a meeting called by Mr. Thomas to explain his purpose, eighty-eight men took advantage of his offer. As a result two companies of infantry were organized as the Charles D. Cooper Battalion. Drill training under a military instructor began in the gymnasium. By September the Cooper Battalion had grown to a strength of over one hundred and fifty, and had moved to the First Regiment Armory, N.G.P. to obtain more drill room. Mr. Thomas personally met the expense of all uniforms and equipment, and Mrs. Thomas presented a beautiful stand of colors. Fortunately the Spanish-American War was over in a short time, but the Cooper Battalion lived on.

The year 1899 saw another change in the rectorship of the Parish. The Rev. Henry S. Getz resigned on April 12th. In accepting his resignation the vestry passed a resolution of gratitude for his sense of devotion to the interests of the Parish. To fill the vacancy the vestry called the Rev. Nathaniel S. Thomas, whose father, the late Rt. Rev. Elisha S. Thomas, Bishop of Kansas, had been remembered by many mission offerings from the Parish of the Holy Apostles. The new rector had been born in 1867 in Faribault, Minnesota. Graduating A.B. from the University of Minnesota he had gone to study for three years at Cambridge



University, England. Then followed three years at a Theological Seminary in Ottawa, Canada and a professorship in Kansas Theological School. He served as rector of St. Paul's, Leavenworth, Kansas from 1894, until called in 1897 to the rectorship of St. Matthew's, Wheeling, W. Va.

(When the vestry of Holy Apostles issued this call to the Rev. Nathaniel S. Thomas, rector of St. Matthew's, it could not have foretold that forty-four years later a Holy Apostles vestry would again call a rector of St. Matthew's—the Rev. Dr. John H. A. Bomberger.)

For several years the vestry had been discussing the advisability of providing a rectory. To that end \$400 had been raised but interest in the matter seemed to lag. It was revived, however, after the arrival of the new rector. On December 22, 1899 the house at 332 S. 21st Street was purchased for that purpose. The price was \$17,000 and Mr. Thomas gave a generous amount toward it at the time, with the understanding that the Parish would pay off the balance. But like so many other improvements, it was quietly paid in full by Mr. and Mrs. Thomas.

It was inevitable that the gratitude of the people of the Parish to George C. Thomas for all that he had done for the church should take some tangible form. On June 10, 1901, at a special meeting of the vestry, at which Mr. Thomas was not present, permission was granted to a committee to erect a tower on the northwest corner of the church as an affectionate tribute.



The Charles D. Cooper Battalion drawn up in formation in front of Cooper Battalion Hall.



Looking toward the chancel of the Church of the Holy Apostles. From a photograph taken about 1908.

In the meantime the Cooper Battalion had developed an esprit de corps that strongly attracted the young men of the Parish, even after the Spanish-American War had ended, although it had difficulty in finding a suitable place to drill. When the First Regiment N.G.P. returned home the Cooper Battalion had to shift to the Odd Fellows Temple, Broad and Cherry Streets, and then back to the gymnasium. But George C. Thomas solved this problem. In May of 1901 he bought a large piece of ground on the south side of Christian Street near 23rd Street.

The architects Duhring, Okie & Ziegler were commissioned to design a building for the men and boys of the Parish that would be a combination armory, auditorium and gymnasium. It was. The Cooper Battalion Hall, as it was named, became one of the most unique buildings, and also one of the most useful, any church ever built. A large stage stood at one end of the huge drill floor, which could be converted into an auditorium, ballroom or basketball court. The basement level contained locker rooms, billiard tables and several anterooms. Oddly enough, this building, which had been the outgrowth of a war, would be used for the first time, on December 29, 1901—to hold the Christmas exercises of the Sunday School.

While Cooper Battalion Hall was being built at 23rd and Christian Streets another church structure, designed by the Hewitts, was rearing aloft its inspiring Norman architecture at 21st Street—the George C. Thomas Tower. When completed it was dedicated on May 1, 1902 by Bishop Coadjutor Mackay-Smith. In the dedicatory procession, besides the rector and clergy of the Parish of the Holy





The Richard Newton Memorial Sunday School Building. This was the largest and finest equipped Sunday School building in the United States.

Apostles were over one hundred clergymen, including Bishops Leonard, Talbot, and Whitehead. A tablet placed in the vestibule of the tower bore the following inscription:

TO THE GLORY OF GOD  
And to the Honor of His Servant  
GEORGE CLIFFORD THOMAS  
long-time warden of this Church,  
a grateful people  
has builded and now  
dedicates this tower  
Feast of St. Philip and St. James  
MCMII

As the number of Parish buildings increased so did the membership. The original Sunday School building had been enlarged by various means for the past

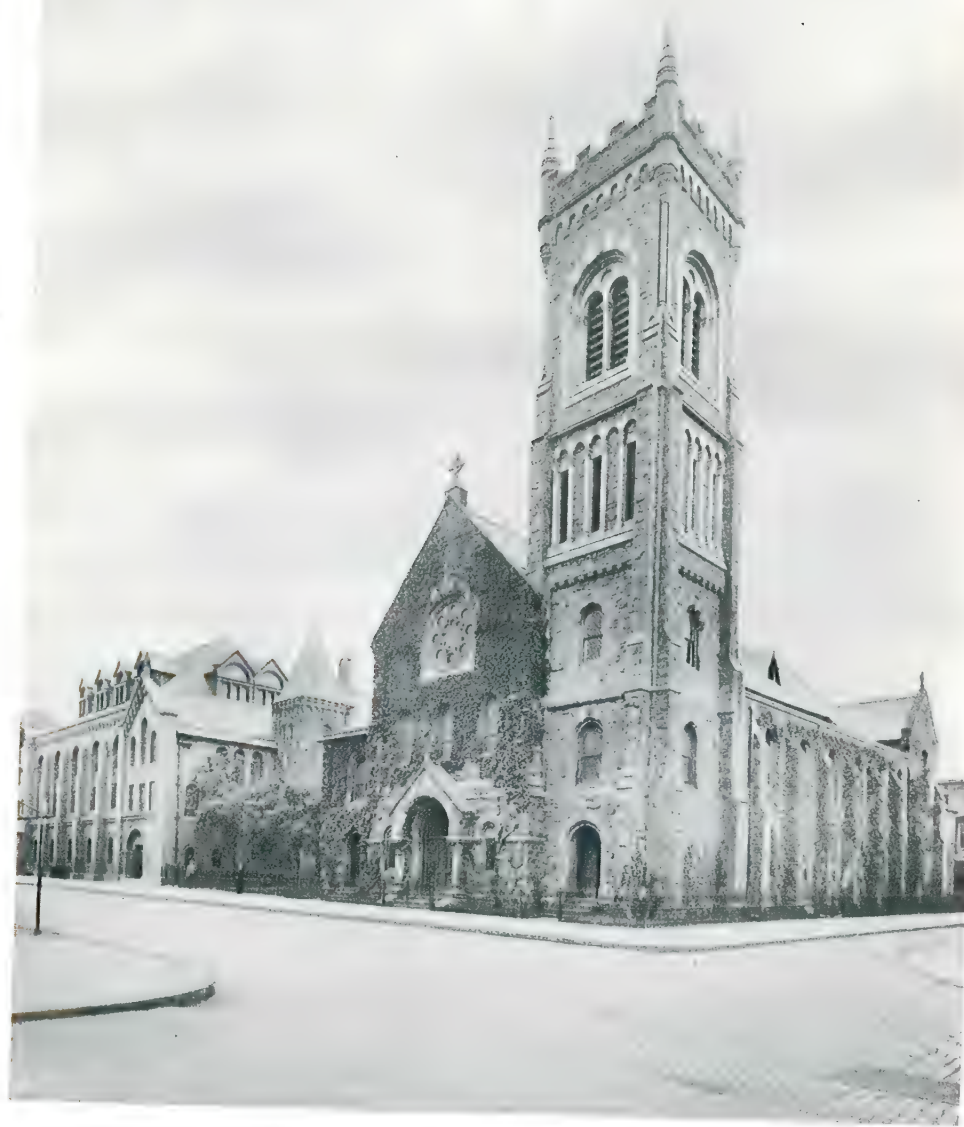
several years. A gallery had been added. An Infant school room by Mr. and Mrs. Thomas as a memorial to their daughter Bessie Moorhead Thomas, and the Phillips Brooks Memorial Building, all had increased the facilities at the time but were now outgrown. Realizing that no further alteration to the old Sunday School building would be adequate, George C. Thomas brought to bear his typical comprehensive vision. In June 1902 the four properties adjoining the eastern boundary of the church on Christian Street were purchased. The architects Duhring, Okie & Ziegler were commissioned to design a Sunday School and Parish building that would take care of any foreseeable expansion. Mr. Thomas gave his check for \$50,000 from which payments could be made as necessary during construction. The building was to be named the Richard Newton Memorial, in memory of the former rector of St. Paul's Church, 3rd Street below Walnut, where Mr. Thomas had worshipped as a youth. Occupying the upper floor of the building would be the Sunday School and Chantry, with twenty-six rooms for classes arranged at floor level and mezzanine. The lower floor provided rooms for the Intermediate Department, library, and large guild room, in addition to the rector's and administrative offices. When completed a year later, it was praised in the Church press as a new era in Sunday School architecture, and the finest, most completely equipped building for institutional Sunday School work in the United States.

It is regrettable that the Rev. Charles D. Cooper, Rector Emeritus, did not live to see it completed. Undoubtedly he knew of its inception before he passed away on October 11, 1902. He probably also knew that the Parish of the Holy Apostles was about to add its second chapel—the Chapel of St. Simon the Cyrenian.



Two views of the interior of the Richard Newton Memorial Building, showing the adult Sunday School room on the second floor.





THE CHURCH OF THE HOLY APOSTLES  
21st and Christian Streets, Philadelphia

This photograph shows the George C. Thomas tower erected in 1902.

## THE SECOND CHAPEL

**D**URING THE YEARS following the Civil War the Negro population of Philadelphia steadily increased, accelerated in large measure by immigration from the South. Since the Negro people possessed a great spiritual tradition they sought to establish places of worship, and the Church welcomed the opportunity to bring its teaching to them. As their churches grew in strength they too recognized the need for missions.

The Rev. Henry L. Phillips, rector of the Church of the Crucifixion, 8th and Bainbridge Sts., together with a few members of his congregation, established St. Augustine's mission in June of 1894, with a Sunday School of one scholar, at 1830 Ellsworth Street. Three years later the mission secured a plot of ground farther west at 22nd and Reed Streets and built a frame chapel. When they moved to the new location the name was changed to St. Simon the Cyrenian.

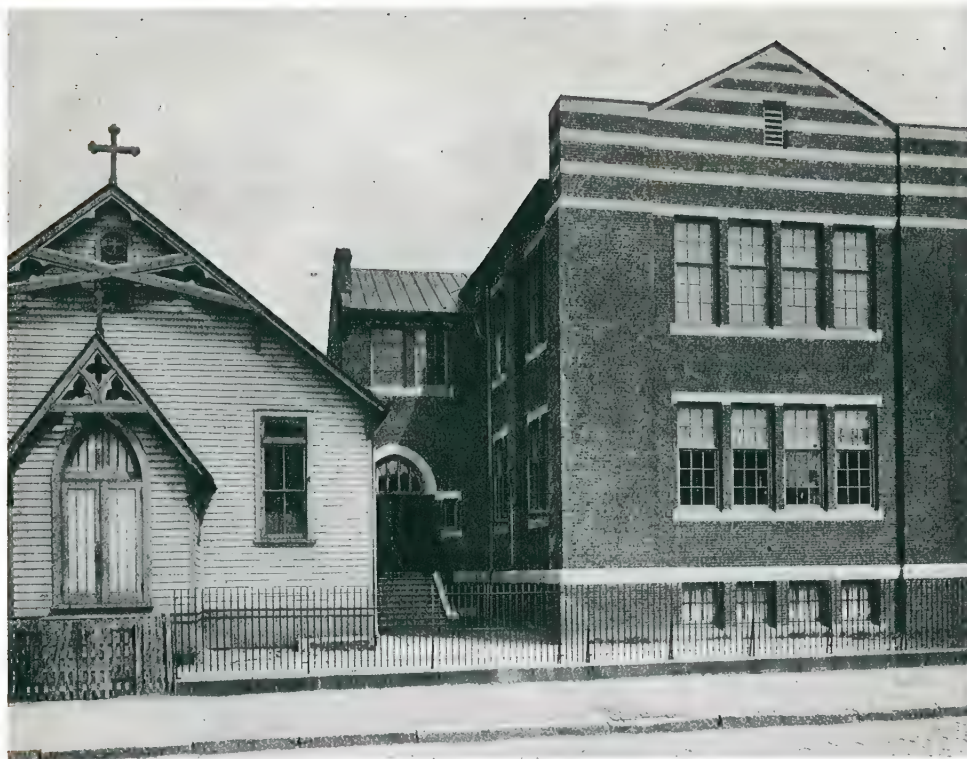
The Bishop of the Diocese encountered no little difficulty in finding someone who could work with Mr. Phillips in building up the mission. Furthermore, not being able to raise the money needed to carry on the work, the mission required considerable financial help. This raised the question of which Convocation should make the necessary appropriations.

The Church of the Crucifixion, being at 8th and Bainbridge Streets, belonged in the Southeast Convocation. Yet the rector, Mr. Phillips, regularly attended meetings of the Southwest Convocation, reporting on the work of the mission at 22nd and Reed Streets, located in the Southwest Convocation area. The question was frequently raised as to the advisability of giving money to a member of the Southeast Convocation to carry on missionary work in the Southwest. Finally, the Church of the Crucifixion, unable to meet its financial obligations to the mission, turned it over to the Southwest Convocation.

At the Southwest Convocation meeting in October, 1902 it was voted unanimously to give the mission into the care of Holy Apostles. The Rev. Richard N. Thomas, minister in charge and his assistant, the Rev. Thomas G. Brown, were requested to continue their duties. On the first Sunday in December, 1902, the Chapel of St. Simon the Cyrenian held its opening service as the second chapel in the history of the Parish of the Holy Apostles.

The people of Holy Apostles welcomed the opportunity to assist the new members of the Parish. Needed improvements in the chapel were made immediately which greatly added to the conveniences, especially the kindergarten work. This phase of the chapel's activities had been started and built up by Mrs. Mary F. Wilson, who labored long and successfully without salary. Through the liberality of a member of Holy Apostles, who chose to remain anonymous, the mortgage of \$5000 against the property was paid off.





The original frame building of the Chapel of St. Simon the Cyrenian is at the left. The Charles D. Cooper Memorial parish house, completed in 1906, is on the right.

Six months after the new chapel joined the Parish the vestry voted, in May, 1903 to build a new Parish House and Sunday School building in memory of the late Rector Emeritus, the Rev. Charles D. Cooper, who had always taken a deep interest in the Negro people. By this time the communicant list of St. Simon's had grown from 50 to 105. The Sunday School had increased from 185 to 275, and the kindergarten had a membership of 125 children. In December, 1904 the vestry had over \$9500 toward the new building and the architects, Thomas & Churchman, were commissioned to proceed with the plans. The contract for \$13,065 was awarded in May, 1905.

Unfortunately the vicar, Rev. Richard N. Thomas, passed away June 2, 1905, no doubt with the solace of knowing that the Chapel of St. Simon the Cyrenian would continue and flourish. The Rev. Richard Newton Thomas, brother of George C. Thomas, began his ministry in the same year Holy Apostles was founded, 1868, as Minister-in-Charge of Holy Trinity Memorial Chapel. He was subsequently rector of St. Matthias, which he built, and later organized St. Philip's Church in West Philadelphia. Had he lived a little longer he would have seen the opening of the Charles D. Cooper Memorial Building on Sunday February 18, 1906. He would also have seen, in 1906, a third chapel added to the Parish of the Holy Apostles—the Chapel of the Mediator.

## THE THIRD CHAPEL

**M**OST CHURCH BUILDINGS have but one date inscribed on their cornerstone—but on the cornerstone of the church building at 51st and Spruce Streets there are these three dates, 1849-1905-1916. Each are significant years in the genesis of the third chapel of the Parish of the Holy Apostles. Each symbolizes the threads, woven on the loom of time, that formed the fabric of the Chapel of the Mediator. Therefore we should start from the beginning.

Late in the year of 1846, Lemuel Coffin<sup>4</sup> and several members of St. Andrew's and Epiphany Churches formed a group to initiate a new church work in South Philadelphia. A Sunday School was started with twelve children in the office of a lumber yard at the corner of 17th and Spruce Streets, and in a few weeks the number had grown to more than a hundred. Early in 1847 the Rev. Samuel A. Clark was invited to take charge of the mission. In April the mission moved to a large room at 20th and Addison Streets, and two months later the pastor relinquished his charge upon resigning from the diocese. No services were held for seven months until they were resumed under the charge of the Rev. John A. Vaughan, D.D. in January, 1948.

The Rev. Dr. Vaughan was a clergyman of independent income, who gave his services freely to the founding and building up of Sunday Schools and mission churches in various parts of the city. In May, 1848 the vestry of the mission obtained a charter of incorporation as the Church of the Mediator, and elected Dr. Vaughan rector. With typical zealotry did Dr. Vaughan set himself to the task of building up the new church. Generously he contributed his time and his own money and labored to raise money among his friends. Within five months he secured a plot of ground at 19th and Lombard Streets. The cost was \$2400, of which he advanced \$2000 as a loan without interest, subsequently turning the loan into a gift to the church.

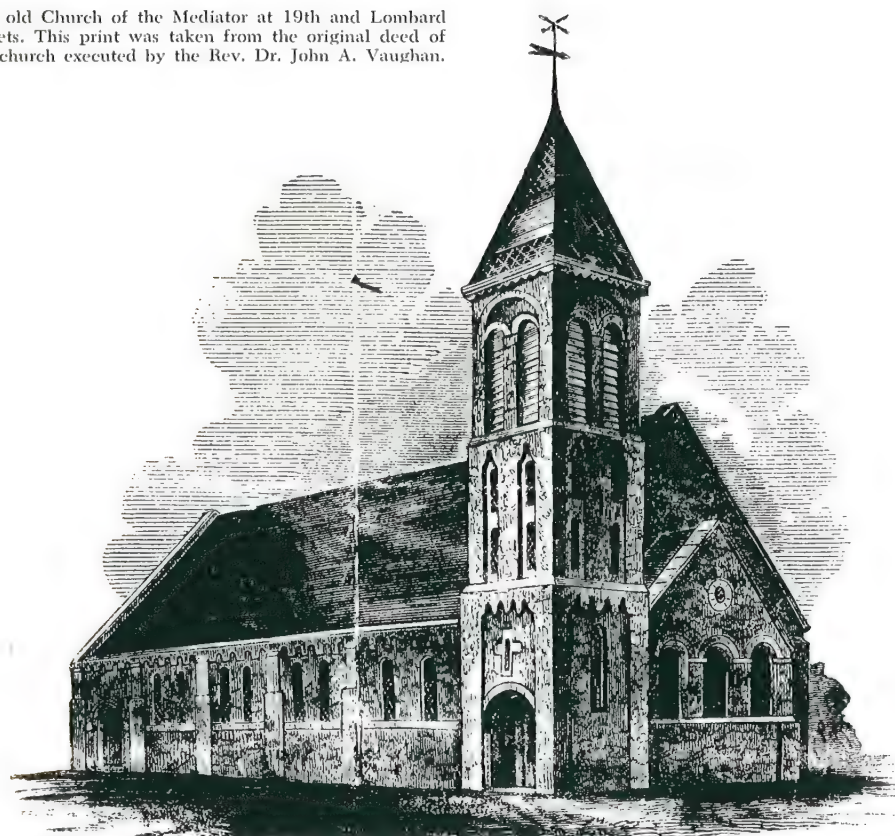
No sooner had a Sunday School building reached completion on this plot than plans were quickly approved for a church. The cornerstone of the Church of the Mediator was laid by the Rt. Rev. Alonzo Potter, D.D., Bishop of the Diocese, on July 30, 1849. This is the "1849" memorialized on the cornerstone of the Chapel of the Mediator.

On April 5, 1851, Bishop Potter consecrated the Church of the Mediator, and on May 5th, Rev. Dr. Vaughan resigned as rector. From 1851 until 1859 the church saw a succession of three rectors, each staying only two or three years. But in February of 1860 the Church of the Mediator welcomed a new rector who was destined not only to play a major part in the upbuilding of his own church and congregation, but also contribute to the founding of a potentially great parish. He was the Rev. Samuel E. Appleton, D.D.

<sup>4</sup>The same Lemuel Coffin who became, in 1867, one of the original vestrymen of Holy Apostles.



The old Church of the Mediator at 19th and Lombard Streets. This print was taken from the original deed of the church executed by the Rev. Dr. John A. Vaughan.



Under the influence of Dr. Appleton the Church of the Mediator grew in membership and spiritual strength. There developed a strong bond of affection and devotion between the rector and his people. The church members, in turn, by their common bond of devotion to the rector, felt more closely drawn to each other. This then, was the Church of the Mediator, whose rector joined the Rev. Phillips Brooks in 1868, to launch the new mission of the Church of the Holy Apostles.

The Rev. Samuel Appleton spent forty years as rector of The Mediator, resigning in November, 1901. And with his resignation came the realization that he had been the magnet that kept the congregation together. For some years the neighborhood surrounding The Mediator had been changing. More and more people were moving out of the church's area, but a great many still retained their ties with the church and with the rector. With the resignation of Dr. Appleton the members of the congregation who lived in West Philadelphia or the suburbs no longer felt the attraction to attend services at 19th and Lombard Streets. And this disinterest transmitted itself to others who transferred their allegiance to some other Episcopal church—many of them joining Holy Apostles.

Finally it was decided to sell The Mediator and move elsewhere. In April, 1905, the vestry voted to accept an offer of \$40,000 tendered by St. Mark's Church on Locust Street near 17th Street. The congregation, however, continued to worship at The Mediator until Whitsunday 1905.

When the sale of The Mediator had become final, the vestry of Holy Apostles,

meeting on May 13, 1905, unanimously adopted a resolution inviting the Rev. Dr. Appleton to become associate rector of Holy Apostles. Dr. Appleton accepted the invitation.

The Mediator vestry, having vacated their old church, promptly sought a new site in West Philadelphia. They arranged with Bishop Coadjutor Mackay-Smith to take over St. Anna's Mission, 56th and Market Streets, with the understanding that they would be permitted to locate permanently anywhere within a radius of four squares of that location. Changing the name of St. Anna's to the Church of the Mediator, the rector, Rev. Charles A. Ricksecker, began services in June, 1905. A month later the vestry purchased the site for a new church at the southeast corner of 58th and Chestnut Streets. However, a neighboring parish expressed strong opposition to The Mediator's choice of this location.

Bishop Whitaker had been in Europe when The Mediator vestry had made its arrangement with Bishop Coadjutor Mackay-Smith. The Bishop of the Diocese supported the neighboring parish in its opposition. He did not, however, oppose The Mediator taking over St. Anna's Mission. Rather, he recommended that the Church of the Mediator be kept at 56th and Market Streets. This the vestry refused to do, and immediately they stopped holding services.

For a period of time the Church of the Mediator possessed only the plot of ground which the vestry had purchased at 58th and Chestnut Streets, but no place of worship for its congregation. This remained the status quo until the eventful summer of 1906.

We can take advantage of this pause in the story of The Mediator to trace another interwoven thread—the Church of the Reconciliation. The story of Reconciliation begins with a plot of ground on the northwest corner of 51st and Spruce Streets, which had been purchased by the Convocation of West Philadelphia out of a fund for such purposes.

In 1904 Bishop Whitaker suggested that students of the Divinity School make a canvass of the neighborhood to determine how many church people lived in the vicinity. With the results of this canvass before it, the Convocation, at its meeting in April, 1904, decided to establish a mission at 51st and Spruce Streets, providing work could begin without expense to the Convocation. The Bishop brought the matter to the attention of the Rev. H. McKnight Moore, who assumed charge of the new mission and also took the responsibility for the erection of a suitable building. He donated the money necessary for a new frame structure which was begun immediately and finished in five weeks.

On the morning of June 30, 1904, the new church was opened for worship with a celebration of the Holy Communion, at which forty-one people were present. In the evening of that day the Convocation of West Philadelphia formally took possession of the building, at which service the church was filled to capacity. The Sunday School started on September 18, 1904, with a total attendance of forty-five scholars and teachers.

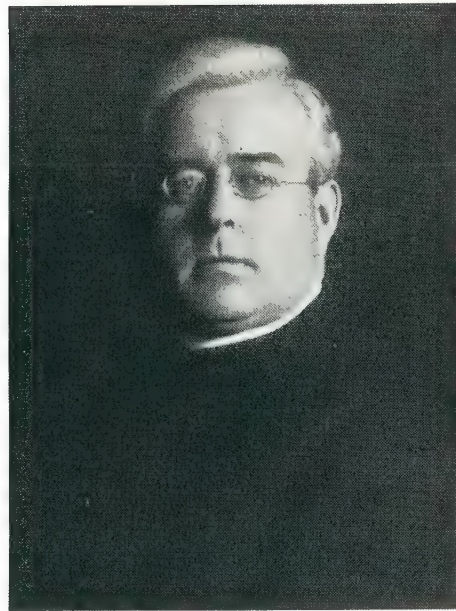
The following year, in October, 1905, the mission was formally organized and admitted to union with the Convention as the Church of the Reconciliation. This is the significance of the second date—"1905"—on the cornerstone of the Chapel of the Mediator.

Under the rectorship of the Rev. H. McKnight Moore, who gave of himself and his means generously, the Church of the Reconciliation recorded an amazing





REV. SAMUEL E. APPLETON, D.D.



REV. H. MCKNIGHT MOORE

growth in a short span of time. By the spring of 1906 the rector could report that, in the two years since the founding of the church, there had been one hundred and two baptisms, forty-four confirmations, two ordained to the ministry and two candidates presented by him for ordination. The Sunday School had grown to number two hundred and sixty-five, crowding the building to the doors.

In May of 1906 the Church of the Reconciliation was a healthy, growing two-year-old, while the fifty-seven year old Mediator lay temporarily somnolent, still without a church for its congregation. However, the two were to be merged into one by a series of events which transpired in rapid order.

In the latter part of May, 1906, a Mediator vestryman, Joseph A. Perkins, approached George C. Thomas with a tentative proposal for joining the Church of the Mediator with the Parish of the Holy Apostles. Mr. Thomas asked the Rev. Nathaniel S. Thomas, rector of Holy Apostles, to confer with the vestry of The Mediator. The rector agreed, and, following the conference, informed the vestry of Holy Apostles that The Mediator had stated its proposal as follows:

"The vestry of the Church of the Mediator have been thwarted in their efforts to locate in West Philadelphia, and are now looking about to unite with some parish or mission. Several have been suggested. Holy Apostles seems to be the logical parish with which to unite. It was founded partly by The Mediator. The rector emeritus, who was so long rector of the Church of the Mediator, is now associate rector of Holy Apostles, and the larger part of the former members of The Mediator are now identified with Holy Apostles. If Holy Apostles will agree to perpetuate the name of the Church of the Mediator in some building commensurate with the dignity and tradition of the Church of the Mediator we have no doubt that the vestry of The Mediator will be glad to transfer all its property and responsibilities to the vestry of Holy Apostles, thus consummating

in a most satisfactory way the task which had hitherto proved difficult of fulfillment."

At a special meeting, June 1, 1906, the vestry of Holy Apostles voted to submit a formal proposal of union to The Mediator vestry, embodying each of the specifications set forth by the latter. And it should be noted that Holy Apostles proposed to take over the funds of The Mediator, less \$3,000, which it felt was due as salary to the Rev. Charles A. Ricksecker, who had loyally remained as rector of The Mediator during its period of inactivity.

The vestry of The Mediator met on June 5, 1906 to accept the proposal of Holy Apostles, subject to the approval of the Bishop and Standing Committee.

Taken from a strictly secular viewpoint this union certainly consummated "... in a most satisfactory way the task which had hitherto proved difficult of fulfillment"—for The Mediator. On the other hand, Holy Apostles had obligated itself to build a church, which meant that it first must obtain ground in a desirable location. Obviously it could not use the site at 58th and Chestnut Streets, which The Mediator had bought in July, 1905, and now transferred to Holy Apostles as part of its assets. The objection which had been raised by the neighboring parish in 1905 would certainly have been raised again.

For some time Holy Apostles had desired to establish a chapel in West Philadelphia. This union with The Mediator now gave impetus to that desire. It had been apparent to the vestry that the growing population of West Philadelphia also included a growing number of Holy Apostles communicants who had moved to that locality. In fact, the canvass made by the Divinity School students, prior to the establishment of the Church of the Reconciliation, disclosed that over two hundred communicants of Holy Apostles resided in the Reconciliation parochial area. These statistics were undoubtedly one of several factors that motivated Holy Apostles to approach the rector of Reconciliation with a proposal of union similar to the one concluded with The Mediator. Obtaining a favorable response, the vestry met on June 25, 1906 to pass a resolution asking the Church of the Reconciliation to turn over its property and funds to the Church of the Holy Apostles, the latter agreeing to erect in West Philadelphia a suitable building to be named the Chapel of the Mediator, a parish house, and to give the Church of the Reconciliation representation upon the vestry of the chapel.

The vestry of the Church of the Reconciliation met the following day, June 26, 1906, to vote acceptance of the proposal.

Thus were brought together the three Churches of the Holy Apostles, the Mediator, and the Reconciliation to form the Chapel of the Mediator—third chapel in the history of the Parish of the Holy Apostles.

Having obtained the approval of the Bishop and Standing Committee, the official transfer of property of The Mediator occurred on July 12, with the Hon. George Wharton Pepper as counsel for Holy Apostles. On September 12 the property of the Church of the Reconciliation formally changed ownership, and this meeting also saw the election of the Rev. H. McKnight Moore as the first vicar of the Chapel of the Mediator. He conducted the first service as such on October 1, 1906.

Since Holy Apostles had agreed to provide a church and parish house it lost no time in starting to fulfill its agreement. At the vestry meeting of October 2, 1906, George C. Thomas announced he had purchased three lots along Spruce

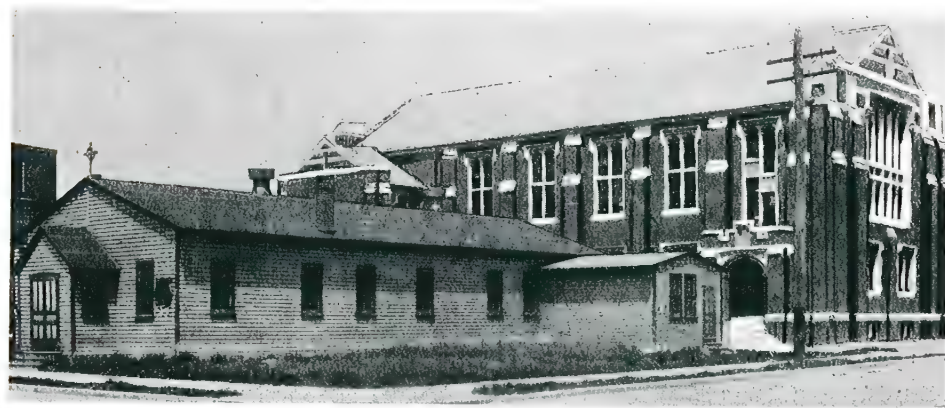


Street adjoining the frame church building. A short time later the architects, Thomas and Churchman, were commissioned to submit plans for the parish house.

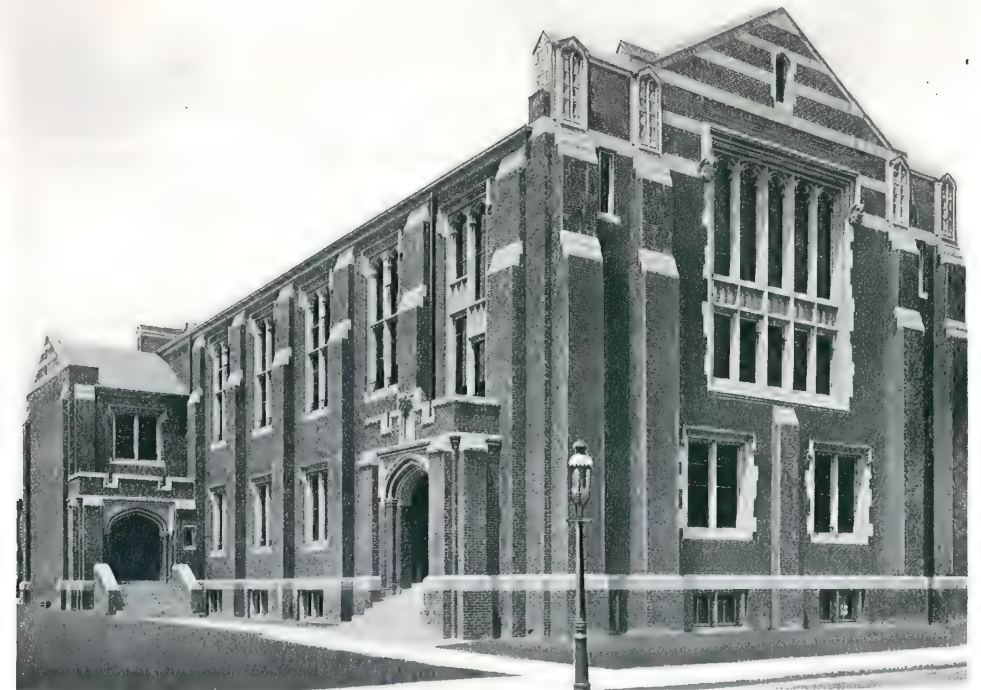
During the autumn of 1906 there were also negotiations between the vestries of Holy Apostles and All Saints Church, 12th and Fitzwater Streets, with the possibility of consolidating All Saints with the Chapel of the Holy Communion. At the time these proposals were being studied the vicarship of Holy Communion stood vacant. The Rev. William F. Ayer had tendered his resignation to take effect on August 1, 1906, in order to accept an appointment as chaplain of Episcopal Hospital. The vestry of Holy Apostles postponed the calling of a new vicar until the negotiations with All Saints were concluded, which they were when All Saints decided not to consolidate. Thereupon the vestry issued a call to the Rev. William P. Remington, at that time assistant to the rector of the Church of the Holy Trinity on Rittenhouse Square. It was during this time that George C. Thomas perceived the advantage of providing the vicar of Holy Communion with a residence close to his chapel, and he offered to build a vicarage at his own expense.

The Rev. Wm. Remington accepted the call to Holy Communion and took up his work as vicar on January 1, 1907. He had graduated from the University of Pennsylvania, Class of '00, where he had distinguished himself as an athlete. After teaching in the DeLancey School for two years, he entered the Virginia Theological Seminary. Upon completing his studies there he became assistant to the rector of Holy Trinity.

It was in 1907 that Holy Apostles acquired its second namesake—this time in Hilo, Hawaii. The little mission had built a parish hall, used both as a meeting place and vicarage, on land bought with a non-interest loan from a Mr. James Hind of Kohala, Hawaii. When George C. Thomas visited Hawaii in 1907 he took particular interest in work of this kind, being a member of the Board of Missions of the Episcopal Church and its former treasurer. He was so impressed with the future possibilities of the mission that arrangements were made to finance the building of a church edifice from the Memorial Fund of the Church of the Holy Apostles. This fund, given in memory of deceased teachers and



This is how the corner of 51st and Spruce Streets appeared after the completion of the parish house of the Chapel of the Mediator in 1908. In the foreground is the original building of the Church of the Reconciliation.



The parish house of the Chapel of the Mediator.

scholars, donated \$3,000 to build the church and afterward sent \$750 for furnishings. It was named the Church of the Holy Apostles to perpetuate the memorial gift. (Today it stands in downtown Hilo on a corner of busy Waianuenue St. The rector and Mrs. Bomberger visited the church in 1955 during their trip to Hawaii.)

The highlight of 1907 came with the laying of the cornerstone of the parish house of the Chapel of the Mediator on October 28th, by Bishop Coadjutor Mackay-Smith. With a splendid sense of appropriateness the Rev. Dr. Appleton was chosen to deliver the sermon. The first services were held in the new building on the morning and afternoon of Palm Sunday, April 12, 1908. Both services had an attendance of over a thousand people.

In the afternoon, George C. Thomas, who had given generously to help build the parish house, addressed the Sunday School. During his address he referred to a hymn, sung at the morning service, as befitting the occasion, and suggested the Sunday School take the words as their motto. Well might we today take these same words as our motto, for they are just as significant now as they were in 1908—"Send Out Thy Light and Thy Truth."



## THE 50<sup>TH</sup> ANNIVERSARY

**T**HE HISTORY of the first forty years of the Parish of the Holy Apostles came to its conclusion in January, 1908, having recorded four decades of growth and missionary fruitfulness. And the Parish ended the first year of the fifth decade with no discernible indication that the year 1909 would hold so much that would be so long remembered.

On January 13th, the Rev. Thomas G. Brown, vicar of the Chapel of St. Simon the Cyrenian, submitted his resignation. The vestry accepted it regretfully, knowing he had been advised to seek a more beneficial climate.

A month later the Rev. Nathaniel S. Thomas, rector, requested a special meeting of the vestry, which was held on February 19th at the home of George C. Thomas, 21st and Spruce Streets. Convening of the meeting at the home of Mr. Thomas was unusual, but wholly in keeping with the purpose for which it was called. When all had assembled the rector announced that he had been elected Bishop of the Missionary District of Wyoming. He had wanted this special meeting to learn what objections there might be to his acceptance.

The vestrymen heard this announcement with profound regret. But since the rector had not yet officially accepted, they hoped he would decide to remain rector of the Parish. He had done so in 1902 when he had declined his election as Bishop of Salina. They hoped he would do so in 1909, but left the decision to him alone.

Five days later, February 24th, the rector informed the vestry of his acceptance of the Bishopric, and that he would resign as rector of the Parish on the day of his consecration. At their meeting on February 26th, the vestry passed a resolution of regret in losing the Rev. Nathaniel Thomas, but wishing him God's full blessing in his Episcopate. They also included a request that he be consecrated in the Church of the Holy Apostles.

The rector heartily agreed and asked that the vestry arrange all details of his consecration to be held on May 6th. The consecration committee, aided by other parish members including the Rev. William S. Neill and Joseph L. Bailey, invited the Rev. Thomas J. Garland to officiate as master of ceremonies.

The members of the Parish felt a sense of sadness to lose one who had been their spiritual guide and counselor for ten eventful years. But offsetting this was the joy of seeing their rector elevated to a higher echelon of the Church. Furthermore they looked forward to his consecration — the first consecration of a Bishop to be held in the Church of the Holy Apostles.

On Easter Day, 1909, the morning services throughout the Parish were attended by larger congregations than any previous Easter. In the evening the Sunday School of Holy Apostles presented their Lenten and Easter offerings.

The Easter offering of the Parish for 1909, when tabulated, would be astonishing. That was the word George C. Thomas used when he presented a statement of the offerings as follows:

Easter Offering, 1909		
	Church Congregation	Sunday School
Church of the Holy Apostles .....	\$4,743.89	\$13,161.10
Chapel of the Holy Communion .....	523.26	1,759.47
Chapel of St. Simon the Cyrenian .....	67.13	251.30
Chapel of the Mediator .....	312.75	430.78
	<u>\$5,647.03</u>	<u>\$15,602.65</u>
Grand total .....		\$21,249.68

On Easter Monday, April 12th, the following vestrymen were elected:

George C. Thomas	Joseph A. Perkins	Leonard M. Thomas	Robert Van Stan
Wm. R. Chapman	George W. Jacobs	George T. DuBois	Jerome S. Cross
Wm. A. Huey	Wm. G. Casner	J. Lewis Smith	Alex. P. Colesberry

This vestry held their first meeting on April 14th, and in the light of later events it would prove to be the last time they would all assemble as the vestry of the Church of the Holy Apostles. The problem of filling vacancies in the clergy of the Parish had been complicated by the resignation of the Rev. Robert Long, assistant to the Rector, who would leave on April 23rd.

Fortunately a new vicar for St. Simon's had been obtained. The Rev. John R. Logan, rector of St. Philips Church, Charles Town, W. Va., had accepted the call to the Chapel of St. Simon the Cyrenian. Also in connection with the Chapel of St. Simon, George C. Thomas suggested that Holy Apostles relinquish the \$400 per year aid it received for the Chapel from the Board of Missions. Mr. Thomas offered to donate bonds valued at \$12,000, of which the yearly interest of \$480 would be used toward the salary of the vicar for as long as St. Simon's may be connected with the Parish of the Holy Apostles. This offer was accepted with thanks and the vestry voted to inform the Convocation, requesting that the amount relinquished be used specifically for work among the Negro people.

With regard to the Chapel of the Mediator, George C. Thomas affirmed his pledge of \$5000 to the fund for the building of the church at 51st and Spruce Streets, which he had made during his visit to the Chapel on Palm Sunday.

Following this came a report from the committee on arrangements for the consecration of Bishop-elect Nathaniel Thomas, who had agreed to remain with Holy Apostles, after his consecration, until Sunday, June 6th. His first Episcopal act would constitute a rare occasion in the annals of the Church. As a Bishop he would administer the Rite of Confirmation on Sunday morning May 9th at the Church of the Holy Apostles, to the confirmation class which he, as rector, had been preparing. Following his departure, the services at Holy Apostles would be conducted by the Rev. Dr. George C. Foley, of the Divinity School faculty, until a new rector assumed his duties.

Thus they adjourned on Wednesday, April 14th — having made a motion to meet in May. But man knows naught of his tomorrows. Within a week they would meet again — but the strongest pillar of that vestry would not be present.

George C. Thomas died Wednesday, April 21, 1909.



The death of Mr. Thomas struck the people of Holy Apostles with numbing suddenness. Many of them had seen Mr. and Mrs. Thomas in church on Sunday, but they had been unaware that, even then, he was ill. But Mrs. Thomas knew. As Mr. Thomas tarried to talk to friends after the service, Mrs. Thomas made a gesture to leave, but Mr. Thomas remarked, "It is pleasant to linger in the house of the Lord."

As they walked up 21st Street, accompanied by the rector, Mr. Thomas was seized with severe pains. He reached his home with great difficulty, whereupon Dr. J. Nicholas Mitchell was called immediately. After the doctor's visit Mr. Thomas seemed to make a quick recovery. When talking to the rector in the afternoon he minimized his illness as merely a case of indigestion. And the rector, substituting for Mr. Thomas at Sunday School, gave this as the reason for the Superintendent's absence, with no thought of any cause for alarm.

Mr. Thomas was feeling much better on Tuesday morning when the rector left to make a previously planned visit to the Virginia Theological Seminary. However, when he returned home late Wednesday afternoon the rector learned that the Thomas family had been calling for him. Going immediately to the Thomas home he was met by George Jr. and Leonard who told him that their father had suffered a severe relapse during the day. Suddenly they were called upstairs by Dr. Mitchell who informed them that Mr. Thomas was dying. Arteriosclerosis was rapidly taking its toll.

Thus with Mrs. Thomas, Sophie, George Jr. and Leonard gathered around him, George C. Thomas, in his 70th year, passed into everlasting peace, as Bishop-elect Nathaniel Thomas recited the Commendatory Prayer.

One of the noblest of Christian churchmen had been summoned to eternal rest. And as he departed this life he left behind him his family, his Parish, and the whole Episcopal Church in grieving sorrow. At the service for Mr. Thomas more than one hundred and fifteen clergymen from many dioceses were in attendance. As the casket of Mr. Thomas entered his beloved Church of the Holy Apostles it was met by the Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania, who preceded it to the chancel. In the chancel with Bishop Whitaker were Bishop-elect Nathaniel S. Thomas who conducted the service, Bishop Mackay-Smith who read the Psalms, Bishop Peterkin of West Virginia, Bishop Scarborough of New Jersey and Bishop Robinson of Nevada. Services at the grave in Laurel Hill were conducted by Bishop Mackay-Smith and Bishop-elect Nathaniel Thomas.

Among the personal effects of Mr. Thomas his family found an envelope addressed, "To my wife and children, to be opened after my death and before my burial." It contained a note stating his personal wishes regarding the conduct of his funeral.<sup>5</sup> In a marginal note, as though to give it greater emphasis, he had written: "Keep up the traditions of the past."

Mrs. Thomas herself set a shining example of Spartan fortitude by attending church the day after her husband's funeral. And, in keeping with past tradition, she would have been in Sunday School to teach her class in the afternoon, but the rector would not permit it, fearing that the emotional strain would be too great. Especially since that afternoon the Sunday School held a memorial service for their late founder and Superintendent. And the members of the Sunday School responded traditionally in paying their respects to the memory of the founder

<sup>5</sup>Mr. Thomas had written: "I want my funeral simple and the services without remarks, a casket like that of my brother, no pall bearers, and no one to view my body except my own; that the hymns be 398 and 519, and the anthem, "O Rest in the Lord" from Elijah, the hymns to be sung in a major and not minor key." (Hymns 398 and 519 are now 472 and 580 in the 1940 Hymnal. The rector added hymn 176, now 126.)

who, during his forty-one years as Superintendent, had developed it from thirty-seven scholars in 1868 to the leading Sunday School of the Protestant Episcopal Church in 1909.<sup>6</sup> When Joseph L. Bailey, Secretary of the Sunday School Council, received the record of those present, it totaled 1,023, the largest attendance in the history of the Sunday School.



Church of the Holy Apostles Choir, 1909

George F. Bishop, Choirmaster (second row, center) served from 1883 until 1913. On his left is May Porter, Organist from 1890 until 1913.

The loss of George C. Thomas also caused the rector to consider very thoughtfully whether it was his duty to remain at Holy Apostles or to assume the Bishopric of Wyoming. He at once consulted Bishop Whitaker of Pennsylvania and Bishop Daniel S. Tuttle, the Presiding Bishop. Both advised him to proceed with his consecration.

On Thursday May 6, 1909, the Church of the Holy Apostles was crowded to capacity by invited clergy and laity to witness the consecration of Bishop Nathaniel S. Thomas. In the consecration procession were more than one hundred and eighty-five vested clergy, including ten Bishops. The Consecrators were Presiding Bishop Tuttle, Bishop Whitaker of Pennsylvania, and Bishop Peterkin of West Virginia. The Presenters were Bishop Funsten of Idaho and Bishop Coadjutor Mackay-Smith of Pennsylvania. Bishop Talbot of Central Pennsylvania preached the sermon.

As the Church gained a Bishop the church lost a rector. And within ten days Holy Apostles would see the departure of still another. On May 16, 1909, the Rev. Samuel E. Appleton, associate rector, passed away. Thus it fell to Bishop Thomas to conduct the burial services for two of the co-founders of the Parish.

Truly the year 1909 was a year of strain for the Parish of the Holy Apostles. Many adjustments had to be made to meet changed circumstances. But the people, imbued with a strong spirit of Parish loyalty, responded magnificently. They gave unstinting cooperation to the new rector, the Rev. Wilson R. Stearly, D.D., who came to Holy Apostles on October 1, 1909.

Also the people of the Chapel of St. Simon found in their new vicar, the Rev. John R. Logan, a clergyman of unusual ability and personal magnetism. And to further his work among his people, the vestry voted in March, 1911, to have plans drawn for a new chapel. Mrs. George C. Thomas, who gave most generously to the chapel building fund, also provided a vicarage by authorizing the vestry to purchase, at her expense, the house at 1408 S. 22nd Street.

<sup>6</sup>The Congregation and Sunday School, in 1910, had an altar and reredos built in memory of George C. Thomas. His daughter Sophie (Mrs. Schuyler Volkmar) gave an altar cross and vases in memory of her father. These memorials are shown in the photograph facing Page 1.





The Chapel of St. Simon the Cyrenian and the Rev. John R. Logan, vicar

On the left is the new Chapel of St. Simon, 22nd and Reed Sts., completed in 1914, designed by Walter H. Thomas, architect, son of the Rev. Richard N. Thomas.

The Rev. Wilson R. Stearly offered his resignation in July, 1912, to take effect on September 30th, having accepted a call from the Church of St. Luke in Montclair, N. J. Subsequently he became Bishop Coadjutor of Newark, N. J.

To succeed him the vestry elected the Rev. William T. Capers, D.D., Dean of Christ Church Cathedral, Lexington, Ky., who officially took charge of the Parish on Thanksgiving Day, November 28, 1912. Although his association with Holy Apostles was to be of short duration, it was during the rectorship of the Rev. Dr. Capers that ground was broken for two new chapels. On June 30, 1913, ground was broken for the new Chapel of the Mediator. Two months later, on August 30, 1913, ground was broken for the new Chapel of St. Simon.

In October, 1913 the Rev. Dr. Capers was elected Missionary Bishop of Spokane, Washington, but declined. Within thirty days he was elected Bishop Coadjutor of West Texas, which he accepted. He remained at Holy Apostles until May 1, 1914, at which time he relinquished charge of the Parish to his successor — the Rev. George Herbert Toop, D.D.

Born in Wiltshire, England, the Rev. Dr. Toop had come to Rockville, Conn., when eight years old. He attended St. Stephen's College, Annandale, N. Y., before entering the Berkeley Divinity School, Middletown, Conn. While rector of St. Luke's Church, Beacon-on-Hudson, N. Y., he had been called to Holy Apostles.

The rectorship of Dr. Toop began under very auspicious circumstances. On October 18, 1914, the newly completed Chapel of St. Simon was dedicated by Bishop Rhinelander of Pennsylvania. And in November the vestry voted to go forward with the building of the new Chapel of the Mediator.

Originally Mrs. George C. Thomas had planned to have the Thomas family contribute the entire cost of building the new Chapel of the Mediator as a memorial to Mr. Thomas. However, she was prevailed upon to permit part of the fund to be raised by the voluntary contributions of those who would want to participate in this memorial to the man whose benevolence had done so much for his Parish, his Church and for countless individuals of whom no record was

ever kept. From the Church at large there came a splendid response. Nevertheless, it required very large contributions from Mrs. George C. Thomas and her children to enable the building contract to be awarded in July, 1916.

Fittingly enough, the cornerstone was laid on Sunday, October 29, 1916, the day after the anniversary of the birthday of George C. Thomas. Officiating at the ceremonies were the Rt. Rev. Thomas H. Garland, D.D., Bishop Suffragan of Pennsylvania and the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands, who delivered the sermon. This is the cornerstone bearing the three dates, 1849-1905-1916, symbolizing the origins of the Chapel of the Mediator.

Incidentally, at about this time a mission in Chicago, Ill., became the third namesake of Holy Apostles. The Sunday School leaflet of the Church of the Holy Apostles, Chicago, contained the following: "This School is patterned after Holy Apostles Sunday School in Philadelphia, which has for many years been recognized as the foremost Sunday School in the Episcopal Church."

However, the stirring events of the year 1917 brought to Holy Apostles a great opportunity for service to the community and to the nation. When the United States entered World War I, the vestry immediately placed all buildings of the Parish at the disposal of the government. Accepting this offer the government requested the use of Cooper Battalion Hall for recruiting and mobilization purposes, for which the building was ideally suited.

When the armed services completed their own mobilization facilities, Cooper Battalion Hall was turned over to the Red Cross Canteen Committee, and under the auspices of the Men's Club of Holy Apostles it became "The Ship and Tent Club" for enlisted men. With its gym, billiard tables, bowling alleys, restaurant, showers, reading lounges and writing rooms it stood as one of the outstanding service clubs for enlisted men in Philadelphia. (In fact, it was the forerunner of the USO of World War II.) The Men's Club and the Parish Red Cross unit provided almost nightly entertainment and the movies, basketball games, shows, and frequent dances, drew large attendances of service men and young women of the neighborhood, regardless of their church affiliation.

Under the capable direction of Mrs. Alfred M. Gray, the Holy Apostles Red Cross unit was a parish-wide organization with over one thousand women of the Parish actively engaged, the largest Red Cross church unit in Philadelphia.

Midst this crescendo of war-time service the Parish reached its fiftieth anniversary in January, 1918. To properly mark the occasion, a week of celebration was planned, but the government appealed to all organizations to conserve fuel and patriotically the vestry confined the celebration to Sunday, January 27th. Bishop Stearly of Newark, N. J., returned to Holy Apostles to officiate at the Service of Confirmation and Corporate Communion. The afternoon Sunday School Rally brought together all Sunday Schools of the Parish for the first time. In the evening Bishop Stearly preached the sermon at the 50th Anniversary Service.

The 50th Anniversary! What great things had been accomplished in those fifty years since 1868. And fortunately the history of those years had been recorded for future generations.<sup>7</sup>

And yet, withal, one great accomplishment illuminated the first fifty years of this Parish. Founded in 1868 to bring the Church closer to the people, the Church of the Holy Apostles had grown to a Parish which, in 1918, contained within its circle of Christian influence a membership of over ten thousand people!

<sup>7</sup>History of the Parish of the Holy Apostles 1868-1918 was published to commemorate the 50th Anniversary. Written originally by William G. Casner, vestryman, for serial publication in the Parish magazine "The Monthly Message" it was enlarged by the Rev. Dr. Toop and published in book form by George W. Jacobs. It has aided tremendously in the preparation of this volume.





The George C. Thomas Memorial Chapel of the Mediator, 51st and Spruce Sts.

"This Church is erected to the Glory of God in grateful and loving remembrance of the life and character of George Clifford Thomas by his wife and children; by the members of the Church of the Holy Apostles; the Chapel of the Holy Communion; the Chapel of St. Simon the Cyrenian and the Chapel of the Mediator; by many bishops, clergymen and missionaries of the Church from all parts of the world; and by personal friends at home and abroad."—from the stone tablet set in west wall of church.

The architect, Walter H. Thomas, nephew of George C. Thomas, designed the outer walls of the chapel of stone quarried in Chestnut Hill, not far from "Greystock," the country estate of George C. Thomas. The chapel opened for worship on Sunday April 6, 1919, although the interior was unfinished. When finally completed, at a cost upward of \$250,000, it was consecrated Wednesday in Easter week, March 30, 1921.

## THE 75th ANNIVERSARY

**T**HE CONSECRATION of the George C. Thomas Memorial Chapel of the Mediator, on Wednesday, March 30, 1921, brought to a glorious fulfillment the hopes and plans of many people over many years.

The Rt. Rev. Thomas J. Garland, Bishop Suffragan of Pennsylvania, officiated in the absence of Bishop Rhinelander who had been unavoidably detained by a meeting in New York. Assisting Bishop Garland were Bishop Nathaniel S. Thomas of Wyoming and Bishop Robert Carter Jett of Southwestern Virginia. In the consecration procession the combined clergy of the Parish, led by the Rev. George H. Toop, rector, preceded over one hundred vested clergy from churches throughout the Diocese.

Not only did the new Chapel of the Mediator stand as a memorial to George C. Thomas, but the entire Parish as well was his monument. And since the new Chapel of St. Simon had been consecrated on October 31, 1920, the Parish of the Holy Apostles now embraced a total of eighteen buildings, including the four consecrated churches.

Bishop Thomas, former rector of Holy Apostles, who preached the consecration sermon, pointed to this accomplishment in a moving eulogy of Mr. Thomas, in which he said, "Of course you and I know there was but one earthly force which made possible the development of Holy Apostles and each of its chapels — and that was the force residing in the amazingly great personality of George C. Thomas." The Bishop could have added, for he knew well from his past experience, that a complementary force also had been present in the beautiful personality of Mrs. Thomas.

Mrs. George C. Thomas was the perfect complement to her husband. Not only in her role of wife and mother, but she and Mr. Thomas became as one in their philanthropy, their interest in Church missions, and in their unwavering loyalty to Holy Apostles. Not only did Mrs. Thomas contribute financially, but, like Mr. Thomas, she gave of herself. Her frequent visits to the sick and her constant help to the needy of the Parish went unrecorded, but not unremembered. For fifty-six years she taught her Bible Class in the Sunday School of Holy Apostles. She was the first President of the United Thank Offering of the Diocese of Pennsylvania, an office which she held for twenty-five years. How gratifying it must have been for Mrs. Thomas to have seen the completion and consecration of the George C. Thomas Memorial Chapel of the Mediator, for on June 3, 1924, God called her Home.

Also it must have given Mrs. Thomas a great pleasure, before she passed away, to see how opportunely the new Memorial Chapel had risen to meet the growing population in the West Philadelphia area of the Parish.



In 1922 there came to the Chapel of the Mediator a vicar who would leave upon it his unerasable name—the Rev. Granville H. Taylor, under whose leadership in the years following World War I the Chapel grew rapidly in strength. The war had given accelerated momentum to the westward trend of population, now spreading even beyond the city limits to the neighboring suburban counties. A great majority of these people came originally from Central and South Philadelphia. Many of them were communicants of the Church of the Holy Apostles. In many instances these families moving to West Philadelphia became members of the Chapel of the Mediator. In other instances they worshipped at some other church until the opening of the new Memorial Chapel, with its capacity to seat a thousand people, provided more room for the growing attendance. There were also those families who had moved out of the city to the suburbs. Wishing to maintain their ties with Holy Apostles, but finding the distance to 21st and Christian Streets too inconvenient, they shortened the distance by coming to the Chapel at 51st and Spruce Streets.

While these factors all contributed to the growth of the Chapel of the Mediator they, in turn, constituted a drain upon the Church of the Holy Apostles. As the neighborhood surrounding Holy Apostles changed residents the change only brought potentially new membership to the Chapel of St. Simon. The Parish



Interior of the George C. Thomas Memorial Chapel of the Mediator

When completed the George C. Thomas Memorial Chapel won high praise from many scholars and art critics for its masterful blending of the past and present architectural richness of Anglican Church design. The architect, Walter H. Thomas, was the nephew of George C. Thomas. One feature of interest is the placement and design of the baptismal font (left foreground). Traditionally placed near the door, it serves to signify that by baptism we enter into the Church. Here it has been placed high on a stepped platform to attain equal level with the altar. Thus the two sacraments, Baptism and Holy Communion, are given equivalent emphasis.

as a whole was strong, and the chapels were growing, but the wellspring of their development began to feel acutely the weakening process of attrition.

The minutes of many vestry meetings give evidence of how paramount had become the problem of maintaining the Church of the Holy Apostles in the face of the diminution of its congregation and Sunday School. The Rev. Dr. Toop labored unceasingly, probing all possible courses that would be of benefit to the future of Holy Apostles. Unfortunately the problem grew more complex when the stock market crash of 1929 brought on the depression of the early 30's and widespread unemployment. Anyone who reads the minutes of the vestry meetings of those years will have graven on their consciousness the loyal tenacity with which the rector, the assistant rector and the vestrymen; and a hard, unyielding core of the congregation surmounted a succession of obstacles to sustain the entity of the Church of the Holy Apostles.

And yet, despite its own difficulties, it remained true to its missionary tradition by extending help to others. On February 14, 1934, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, attended a vestry meeting to consult with it regarding assistance to the Diocese in supporting St. Giles Mission at 70th and Locust Sts., Upper Darby, which had found itself unable to meet its financial obligations. St. Giles Mission included a well equipped church, parish house and rectory. Originally, it had been located on a plot of ground at 69th and Chestnut Sts., where construction of a church had been started but not completed, the cellar being roofed over. Against this lot the mission had secured a loan to build their facilities at 70th and Locust Sts.

Bishop Taitt proposed that the Church of the Holy Apostles take over all property and obligations of St. Giles and make it a Chapel of the Parish. Or, as an alternative, to have the Diocese and the Parish work together, contributing jointly for a period of two years, at the expiration of which time Holy Apostles would have the privilege of either granting St. Giles full Chapel status in the Parish, or of terminating their participation. The Rev. Dr. Toop appointed George W. Jacobs, Alfred M. Gray and William G. Casner to study the proposals.

Upon the recommendation of this committee the vestry voted to assist St. Giles by cooperation with the Diocese. For necessary administrative purposes St. Giles became an adjunct to the Parish. But the original two-year period of help stretched into six, until September, 1940, when the Parish relinquished the mission to the Diocese and the financial affairs of St. Giles were stabilized.

Meanwhile a new difficulty arose for Holy Apostles in the failing health of the Rev. Dr. Toop. Since 1938, when the Rev. Thomas Parker, assistant to the rector, had been called to the Memorial Church of St. Paul, Dr. Toop, alone, had carried the burden of the parochial ministry of Holy Apostles, in addition to the administration of the complex affairs of the Parish. And in May, 1939, an appreciative outpouring of Parish strength honored the twenty-fifth anniversary of his rectorship in a combined Sunday Evening Service, May 7th, at the Chapel of the Mediator, and an informal reception the following Wednesday in the parish house of the Church of the Holy Apostles. But as the year progressed it became evident that the physical strain upon Dr. Toop grew greater, until, in the latter part of November, his doctor prescribed a period of complete rest.

On Christmas Eve, 1939, the vestry assembled to pass a resolution, at the request of Dr. Toop, that the Rev. Granville H. Taylor, vicar of the Chapel of





The Choir of the Church of the Holy Apostles, 21st & Christian Streets

Front row (left to right)—Walter Anderson, Harry Denby, John Knox, F. Lyman Wheeler, Choirmaster; Rev. George H. Toop, D. D., Rector; Rev. Mr. Roome, assistant; Conrad Mills, George Anderson, Mrs. Anderson. Second Row—William Austin, Howard Bearford, Floyd Doxie, Thomas Taylor, William Moore, George Gay, Edwin Kirk, William Johnson, Radford Quigley. Third Row—Olive Briggs, Unidentified, Matilda McCandless, Anne Gillespie, Deaconess Helen S. Brookman, Elizabeth McConnell, Alice Bright, Violet Flood, Elizabeth Serrill. Fourth Row—Miss Bailey, Hazel Briggs, Mary Preston, Bessie Wilson, Catharine Johnson, Mary Meyer, Frances Dempster, Anna Warfield, Florence McClellan, Mary Moore. Fifth Row—Marie Rudy, Elizabeth McKenzie, Sarah Bright, Elizabeth Lunney, Ada Meyer, Mrs. Julia Orr, Mrs. Madge Whetstone, Clara Humes, Teresa Doman, Alice Rudy. (Photographed, 1924)



The Choir of the Chapel of the Mediator, 51st and Spruce Streets

(Identified in columns, from left to right)—Column 1—John Garcia, Lewis Purdy, Ira Betts. Column 2—Elmer Frasch, Joseph Crosby, Thomas Mulholland, Charles Churen, M. Mills Garcia. Column 3—Althea Davis, Mrs. McFarland, Mrs. E. Bach, Elizabeth Shinn, Sue Bunting, Barbara Hoover, Elizabeth Thompson, Rhea Betts. Column 4—Grace Davis, Violet Yale, Mrs. Henry Burr, Frances Orndorff, Mae Lofland, Mrs. Bonner, Jane Flanagan. Column 5—F. Lyman Wheeler, organist and choirmaster; Wesley Knox, George Knorr, Mr. Ormsby, Henry Burr, Edgar Davis. Column 6—H. William Wilson, Walter Drumm, Alexander McCarte. Rear row—Eleanor Smith, Catherine Crosby, Alice Carey, Miriam McCarte, Margaret McNally, Mary Dobbins, Mrs. Gilday, Marvel Eichenhofer, Ann Green, Margaret Schacht, Winifred Jones. Color Bearers—Clarence Jones, John Jones. Clergy—Rev. Granville Taylor, vicar; Rev. A. L. Millet, curate. (Photographed, 1929)

the Mediator, temporarily assume the duties of the rector. Not until May, 1940, did Dr. Toop recover sufficiently to resume activity, but had to limit himself to conducting the Sunday services.

Coupled with Dr. Toop's declining health was his approaching retirement, for which he would be eligible in October, 1941. Therefore, to obviate any difficulty the Parish might have in calling a new rector, the Rev. Dr. Toop convened a special vestry meeting, November 29, 1940, to name the Rev. Dr. Taylor associate rector, with the right to succeed Dr. Toop whenever his rectorship should terminate. This foresight proved timely, for in April, 1941, Dr. Toop's physician again prescribed that he refrain from all activity.

Realizing the uncertain state of his health, Dr. Toop requested the associate rector to meet with the wardens, William G. Casner and Frankland M. McIntyre, to develop a plan of procedure to meet the situation. A special meeting of the vestry on May 1, 1941, unanimously granted Dr. Toop a leave of absence with full salary until October, 1941, and further provided that in the event of his retirement at that time he should be elected Rector Emeritus, receiving a pension directly from the Parish. Acknowledging this resolution with appreciative thanks, Dr. Toop submitted his resignation, to take effect coincident with his retirement on October 6, 1941, which the vestry, meeting on May 14, 1941, accepted with deep regret.

Thus, by resolution of the vestry on October 8, 1941, the Rev. George H. Toop became Rector Emeritus, and the Rev. Granville H. Taylor succeeded to the rectorship. Ordinarily the rector would have taken parochial charge of the Church of the Holy Apostles, but the congregation at 21st and Christian Streets had steadily dwindled, whereas the congregation of the Chapel of the Mediator had grown to one of the largest in the Diocese of Pennsylvania. Therefore, in view of Dr. Taylor's long association with the Chapel it was deemed best for him to remain there, and to obtain a vicar for Holy Apostles. To that end the vestry called the Rev. Elden B. Mowers, rector of St. Luke's Church, Welch, W. Va., who became vicar of Holy Apostles in January, 1942.

In many respects the year 1942 would parallel the fateful year of 1909. The Parish had no sooner welcomed the new vicar than it bid farewell to the Rev. George H. Toop, Rector Emeritus, who passed away January 31, 1942, leaving behind him a Parish to which he had dedicated twenty-seven years of faithful ministry, the longest rectorship in the first ninety years of Holy Apostles.

When, on May 11th, the Rev. Mr. Ashley resigned as curate of the Chapel of the Mediator, the vestry accepted his resignation without undue foreboding. Nor were there any other indications to portend the sudden passing away, on August 17, 1942, of the Rev. Granville H. Taylor. So sudden and so unforeseen had been his death that no opportunity had occurred to make any provisions for this emergency.

For twenty years, as vicar of the Chapel of the Mediator and later as rector, the Rev. Dr. Taylor had interwoven the threads of his life in an unforgettable pattern of service to the Parish. His death was not only an irreparable loss but, since the curate had resigned, the Chapel of the Mediator was left without a clergyman. Upon the Rev. Elden Mowers, vicar of Holy Apostles, and the Rev. Frank Bonyng, vicar of the Chapel of the Holy Communion, fell the burden of dividing their ministry to serve three congregations, while the vestry took up the task of calling a new rector. Under these circumstances the Parish of the



Holy Apostles reached the 75th Anniversary in January, 1943.

Once again the United States was at war, as it had been when the Parish celebrated the 50th Anniversary. But the intervening twenty-five years had wrought many changes. The center of the Parish had gravitated west to the Chapel of the Mediator. Gone was Cooper Battalion Hall with its Ship and Tent memories of World War I.

For the 75th Anniversary Service the combined choirs and congregations of the Parish gathered in the Church of the Holy Apostles, where the Rt. Rev. Oliver J. Hart, Bishop Coadjutor of Pennsylvania, making his first appearance in the Parish, performed the Rite of Confirmation and preached the sermon.

Subsequently the vestry met with success in their effort to call a new rector. At a special meeting on March 24, 1943, they elected the Rev. John H. A. Bomberger, D.D., rector of St. Matthew's Church, Wheeling, W. Va., the same church from which, in 1899, had come the Rev. Nathaniel S. Thomas. As rector of the Parish of the Holy Apostles the Rev. Dr. Bomberger conducted his first service on May 2, 1943, at the Chapel of the Mediator. Meanwhile, the situation at the Church of the Holy Apostles displayed no signs of improving. To the contrary, the advent of World War II had served to add to its difficulties.

When on March 8, 1944, the vestry received a letter of resignation from the Rev. Elden B. Mowers, vicar of Holy Apostles, to take effect on April 15th, it served to bring into sharp focus the need for some concrete and long-range plan for the future. After considerable discussion of the matter by the vestry, the rector appointed Joseph L. Bailey, William F. Oberhuber, William J. Moore and Robert Makim as a committee to develop a proposal to be put before the congregation.

This committee met with officials of the Diocese, and sought legal counsel from the Hon. George Wharton Pepper, in their effort to plan a future course for the Church of the Holy Apostles. When the vestry convened in a special meeting on March 31st, it heard the recommendations of this committee, and adopted the following resolution:

"The Vestry and the Vicar's Advisory Council of the Church of the Holy Apostles recommend to the congregation that the work at 21st and Christian Streets, and the executive control of the Parish be transferred to 51st and Spruce Streets as soon as possible and the congregations consolidated. The vestry shall then develop a plan for the best use or disposition of the property at 21st and Christian Sts., with power to act."

Meeting on Sunday, April 16th the congregation approved this resolution. However, there was an overwhelming opinion that the endowments of the Church of the Holy Apostles, and the proceeds from the sale of the property, if it be sold, should be segregated in a special fund to be used to establish a new church work in the suburbs when conditions warranted. Thus the inherited missionary spirit of Holy Apostles burned bright as, turning from its birthplace it looked forward to new fields to bring the church to the people.

The grand old Church of the Holy Apostles, standing at 21st and Christian Streets for seventy-four years, echoed to the hymns and prayers of her congregation for the last time on May 28, 1944. And on June 4th the Chapel of the Mediator became the Church of the Holy Apostles and the Mediator as the two congregations combined.



Chancel of The Church of the Holy Apostles and the Mediator

The great stained glass window behind the reredos depicts in medallion form the life of Christ. Covering the front of the Altar can be seen the rare, old and beautiful lace cloth presented to the Chapel of the Mediator in 1919 by Mrs. George C. Thomas, to be used on the great festival days of the Church. This rare altar hanging was purchased in Italy by George C. Thomas in 1897. It was made in the year 1500 of Spanish lace at the time of Lucudella Robbia, and belonged to Cosimo, the first of the Medici. It hung in the chapel of the country house of Capello in Tuscany. When the house was demolished the owner of the cloth had to obtain permission from the Vatican before it could be sold.



## THE FOURTH CHAPEL

**T**HE CONGREGATIONAL merger that formed the Church of the Holy Apostles and the Mediator solved one phase of the Parish problem. There still remained for the vestry the task of ascertaining what best use could be developed for the buildings at 21st and Christian Streets.

For some years that neighborhood had witnessed a growing Negro population, many of whom became members of the Chapel of St. Simon the Cyrenian. Therefore, the vestry approved a motion to turn the church property at 21st Street over to the Chapel of St. Simon. To discuss this proposal they met with the Rev. Dr. Logan, vicar, Rev. John R. Logan, Jr., curate, and the Chapel Advisory Council on May 12, 1944, at St. Simon's Parish House.

The substance of the vestry's proposal was that if St. Simon's took over the property the vestry would subsidize the Chapel for a period of time until their natural potential growth would enable them to be self-supporting. William F. Oberhuber, accounting warden, presented comprehensive chart analyses of expenses and projected income for their guidance. However, the Rev. Dr. Logan informed the vestry that St. Simon's feared that a move to 21st Street might militate against their becoming an independent parish which long had been their goal. They agreed to draft a proposal to be voted on by their congregation.

On Sunday, June 11th the congregation of St. Simon's cast 275 votes against moving to 21st Street and 20 votes in approval. Subsequently, on October 11, 1944 the vestry received a formal request from St. Simon's for permission to petition the Diocesan Convention to grant them independent status.

Following St. Simon's rejection of the property at 21st Street the vestry voted to negotiate with several groups which had shown interest in purchasing the buildings. On November 15th they accepted an offer from the Shiloh Baptist Church, subject to the approval of the Standing Committee. At the Diocesan Convention in May, 1945 St. Simon's gained approval of their petition for independence, and on June 13, 1945 the vestry turned over all deeds of the buildings as the Chapel of St. Simon withdrew from the Parish.

Nevertheless, within two years the Parish of the Holy Apostles would initiate steps to establish the fourth chapel in the history of its first ninety years — the Chapel of the Holy Apostles.

Since it had been the intention of the vestry to establish a church work in the suburbs they were particularly interested in the rector's announcement at their meeting on May 14, 1947, of the prospects for a new mission in Penn Wynne, a growing suburban community about one mile west of City Line. They moved to take the matter under advisement, and to gather all available information regarding the various factors that would bear upon their decision.

On July 23rd the vestry convened a special meeting to consider the new mission and voted to establish the Chapel of the Holy Apostles in Penn Wynne on a site to be selected by a vestry committee. To form that committee the rector named William F. Oberhuber, Elmer J. Schall, and William H. Marsh. Considerable time had to be spent by these vestrymen in careful consideration of several sites before they proposed that the full vestry inspect the site at Remington and Dover Roads, just south of Haverford Avenue, which they did on November 21, 1948. Following the vestry approval of this site the chapel committee proceeded to negotiate the purchase which was officially sanctioned in July, 1949.



The Parish House, Chapel of the Holy Apostles. The church will adjoin the parish house on the reader's left.

Meanwhile the chapel committee had commissioned Walter H. Poole, of Davis & Poole, Architects, to submit plans and sketches for a chapel and parish house.\* On February 8, 1950 these plans were finally approved, the vestry deciding to build the parish house first and the chapel later. When the construction bids were received the lowest estimate came to \$137,521, but with the elimination of some "extras" in the original specifications, the vestry, on April 12, approved a figure of \$120,609 for the building contract. Despite the fact that the builders encountered unforeseen difficulty with storm sewers, drainage, and modifications in the original plans, the architect held the construction costs down to within \$126,000 as the final figure. Ceremonies for the breaking of ground were held on Saturday, April 15th, at which Bishop William P. Remington officiated.

Although a great deal of time had to be spent by the vestry and chapel committee in selecting a site, negotiating a purchase, and studying architect's plans, nevertheless they did not lose sight of their primary object of bringing the church to the people. Consequently several meetings were held in the Penn Wynne Library to acquaint the residents of the community with the Chapel. The response to these meetings proved most encouraging, leaving no doubt that the missionary seed of Holy Apostles had been sown on fertile ground.

As construction of the parish house progressed the vestry turned to the selection of a vicar. Early in 1950 the Rev. Robert M. Baur, assistant to the rector of Christ Church, Philadelphia, had been invited to a vestry meeting by Dr. Bomberger. At that time he had expressed interest in being called to the new Chapel.

\*Walter H. Poole has long been a communicant of the Parish. As a member of Mr. Oberhuber's Bible Class at old Holy Apostles some of his contemporaries were Robert Makim, James Hewitt, Samuel Carmichael, now vestrymen, and the author.





The first Easter Service, 1951, held in the Chapel of the Holy Apostles.



View of the Altar at the Chapel of the Holy Apostles

The altar, cross, pulpit and lectern are from the Church of the Holy Apostles, 21st and Christian Sts. In addition to these, the font and the Thomas Memorial reredos from old Holy Apostles will be installed in the new chapel.

When the vestry held a special meeting on July 24th to name a vicar, they called the Rev. Robert Bauer to be the first vicar of the Chapel of the Holy Apostles.

The vestry's call to the new vicar specified that it be effective as of October 1, 1950, the same date subsequently chosen for laying the cornerstone of the parish house. At this ceremony, on the seventeenth Sunday after Trinity, the Rt. Rev. Oliver J. Hart, S.T.D., Bishop of the Diocese of Pennsylvania, officiated and preached the sermon.



The Sunday School of the Chapel of the Holy Apostles, 1953.

While construction of the parish house proceeded, the vicar, assisted by the rector and vestry, gathered the nucleus of the Chapel congregation from among the residents of the surrounding area. Interest in the new Chapel spread from one to another. With the coming of Advent this interest seemed to quicken. As Christmas drew nearer this pioneer group led by Carroll B. Maris, decided to hold a Christmas Eve service in the new building. The parish house was still under construction with no light or heat, but it did have four walls, a roof, a floor, and some of its windows. The Child whose birthday they would celebrate had had much less two thousand years ago in Bethlehem. Thus the Chapel of the Holy Apostles held its first service in the new parish house on Christmas Eve, 1950, using candles for illumination and the congregation wearing overcoats and furs to keep warm.

Beginning in February, 1951, the Chapel arranged to hold church Services and Sunday School in the Penn Wynne Library. The fourth grade and older members of the Sunday School met at ten o'clock. Church Services were at eleven o'clock, at which time the first, second, and third grades of the Sunday School held their session apart from the congregation. Sunday School attendance averaged about forty scholars.

Eagerly the congregation of the Chapel looked forward to Easter. For on Easter Day the new parish house opened for regular worship. Perhaps there was something more than coincidence that the joy of the Resurrection should be the opening service of the Chapel which, in itself, symbolized a rebirth of old Holy Apostles. From the old to the new came heirlooms that would carry on the Parish tradition, the Thomas Memorial altar, the communion service, alms basins, altar cross, and from Mrs. Schuyler Volkmar came the gift of an organ.

The Bishop of the Diocese again visited the Chapel of the Holy Apostles on Sunday, June 24th, when Bishop Hart formally dedicated the parish house. And on October 21, 1951 the first class was presented to Bishop Roberts who performed the Rite of Confirmation.





The Breaking of Ground for the new Chapel of the Holy Apostles  
The Rt. Rev. Oliver J. Hart, S.T.D., Bishop of Pennsylvania, breaks ground for the new Chapel of the Holy Apostles. In the background are the Parish clergy, Rev. John H. A. Bomberger, rector, (back to camera), Rev. Robert M. Baur, vicar of the Chapel of the Holy Apostles (hand on microphone) and Rev. Frederick C. Price, vicar of the Chapel of the Holy Communion, extreme right.

## THE 90<sup>TH</sup> ANNIVERSARY

**D**EDICATION of the parish house marked the completion of the initial phase of the building program for the Chapel of the Holy Apostles. With this accomplishment behind it the Parish moved without delay to embark on a campaign to reach the second objective, the building of the church.

Inaugurated in December, 1951, this campaign went steadily forward, and as the Chapel of the Holy Apostles grew in membership it gave no small measure of assistance. The very fact of its growing development encouraged many parishioners to realize that the building of the church was not only an objective of the Parish, but was rapidly becoming an absolute necessity for the Chapel. Consequently, in May, 1958, a special meeting of the combined vestry and chapel advisory boards, deciding that sufficient funds and pledges had been obtained, voted to proceed with the construction of the church building.

Inasmuch as the Parish of the Holy Apostles would observe its 90th Anniversary on Sunday, October 26, 1958, a decision was made to include the ceremonies of the breaking of ground as part of the 90th Anniversary Celebration.<sup>9</sup> Spontaneously the Parish responded to this opportunity to mark the first ninety years of its history by planning a week-long program of events, including a special musicale and a Parish banquet at which would gather the members of the church and chapels in a great reunion of Holy Apostles people, past and present.

Celebration of the 90th Anniversary opened on Sunday, October 19th with a choir presentation of Mendelssohn's *Elijah* at the Church of the Holy Apostles and the Mediator. On the following Wednesday evening, October 22nd, the Parish House at 51st and Spruce Streets could not have accommodated another table as the gala Parish Banquet brought the church and chapel members together in a superb manifestation of Parish solidarity. As Bishop Hart pointed out, in his after-dinner greeting, this was the inherent spirit of Holy Apostles rekindled and rededicated.

Toastmaster William F. Oberhuber also introduced Bishop Remington and Bishop Roberts. And in addition came a letter of greeting from the President of the United States. Truly the 90th Anniversary Committee of William H. Marsh, H. Reed Mullikin, Robert H. Beatty and Samuel Hill well deserved congratulations for the outstanding success of this affair.

Rain fell on the morning of October 26th, but it failed to prevent the Church of the Holy Apostles and the Mediator from being thronged with the combined clergy, choirs, and congregations for the 90th Anniversary Service, at which Bishop William P. Remington preached the sermon.

<sup>9</sup>Prior to 1944 the Parish had observed its Anniversary in January, and Founder's Day (birthday of George C. Thomas) in October. At the suggestion of Mrs. Schuyler Volkmar the two occasions were combined into one celebration. October was chosen because the weather in that month is more favorable than in January.





The 90th Anniversary Service

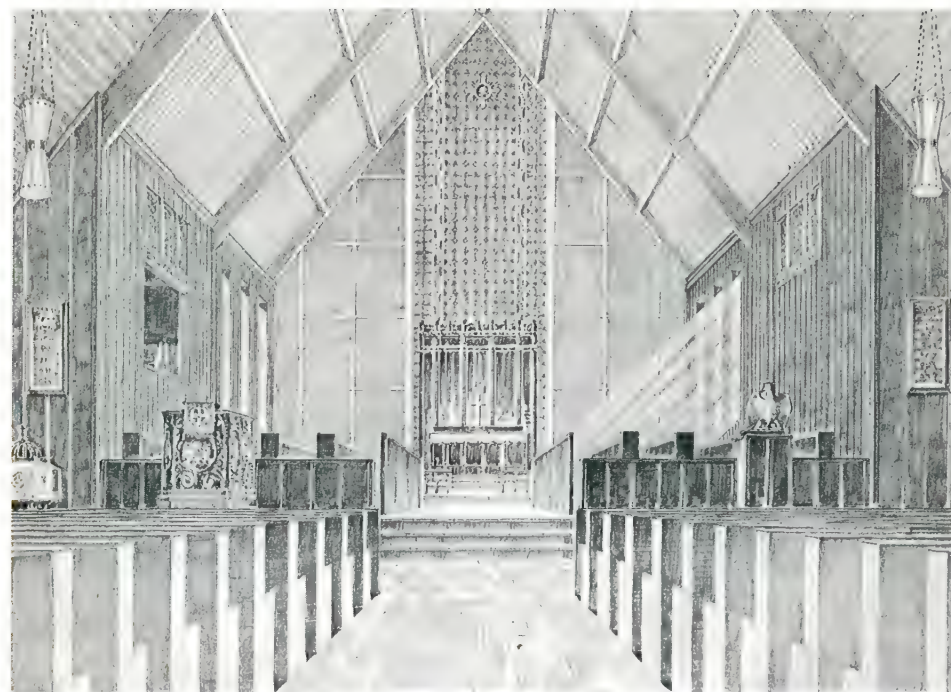
View of the congregation which crowded the Church of the Holy Apostles and the Mediator for the 90th Anniversary Service. The rector, Dr. Bomberger is shown making an announcement from the chancel.

No other, perhaps, could have occupied the pulpit that day with more appropriateness than Bishop Remington, for he had come to the Parish in 1906 as the second vicar of the Chapel of the Holy Communion, and knew intimately the many past accomplishments of Holy Apostles.

And the Order of Service included the remembrance of a former member of the Parish. The choirs rendered the Jubilate Deo to the music written by Leonard M. Thomas, late brother of Mrs. Schuyler Volkmar, who had inherited from his father an abundant musical talent.

Despite the drizzling rain the parishioners assembled at Penn Wynne for the ground breaking ceremonies immediately following the Anniversary Service. Chartered busses carried the choirs, and provided for those without their personal cars. With commendable foresight the committee in charge of arrangements at the Chapel had provided an outdoor canopy, and with an added fine sense of hospitality, arranged a buffet luncheon to be served after the ceremonies.

Thus, as the Rt. Rev. Oliver J. Hart, Bishop of the Diocese of Pennsylvania, broke ground for the building of the Chapel of the Holy Apostles, the history of the first ninety years of the Parish of the Holy Apostles came to a conclusion. Not the conclusion of finality, but the transition of the past into the future — an ending marked by a beginning, as the missionary spirit of Holy Apostles once again looked forward to bringing the Church closer to the people.



The New Chapel of the Holy Apostles

The upper illustration shows the proposed interior of the new Chapel. The lower illustration shows the facade. Drawings by Davis, Poole & Sloan, Architects.





**The Choir of the Memorial Chapel of the Holy Communion**

Front row—Barry Hill, Albert McCone, Donna Pulcinella, Eleanor Resci, Brian McKeeman, Walter Felke. Second row—David Smith, Raymond McKeeman, Robert Ellis, Rev. Frederick C. Price, Vicar; Eileen McCone, Barbara Stinger, James Smith. Third row—Beverly Hill, Charles McCloskey, Elaine Krones, Janet Resci, Lois Felke, Sarah Unruh, Katherine Ellis. Fourth row—William Ellis, Ethel Williams, organist: Margaret Young, Mildred Mulligan, Betty Hill, Olga Devitt, Jennie Craig, Isabella Peoples, Carol Krones. Back row—Richard Eckert, Samuel Hill, Barry Hanner. (Photographed, November, 1958)



**The Boys Choir of the Church of the Holy Apostles and the Mediator**

Front row (left to right)—Robert Morrison, Andrew Koebler, John Grimes, John Plummer, Craig Smith, George Lacey, Gerald Edwards. Second row—William Johnson, Jr.; John Milliken, Walter Bulovas, Kenneth Dickinson, Robert Milliken, Alexander Geworkian, Richard Kauffman. Third row—Harvey Bale, Thomas Swain, Richard A. Englander, Rev. John H. A. Bomberger, D.D., rector; George Plummer, Edward Morrison, Laurence Carroll. Fourth row—Joseph D. Parsells, organist and choirmaster; William Maloney, Divinity Student Assistant; Rev. William McKean, Assistant to the Rector; William Johnson. (Photographed, May, 1958)



**The Choir of the Chapel of the Holy Apostles, Penn Wynne, Pa.**

Front row (left to right)—Elizabeth Baker, Elizabeth Cable, Katherine Maginniss, Christine Rimel, Catherine Baur, Irene Maginniss. Second row—Kenneth Gandy, Lloyd Str Clair, William Austin, William Hoeltje, Lawrence Rimel, Davis Giersch. Third row—Susan Roach, organist; Dorothy Roebuck, Helen Harral, Ada Hewitt, Helen Jahn, Marie Knight, Joyce Brush. Fourth row—John McLees, choir director; Herman Giersch, William Wright, Rev. Robert Baur, Vicar; William Rimel, John Roebuck. (Photographed November, 1958)



**The Girls Choir of the Church of the Holy Apostles and the Mediator**

Front row (left to right)—Frances August, Elizabeth Johnson, Sandra Cowdery. Second row—Deborah Bulovas, Mary Edith Stockwell, Rosalie Stockwell, Nancy Krutzke, Arminta Cowdery. Third row—Roda Swartzman, Barbara Moore, Ruby Collins, Judy Bott, Nancy Gamble. Fourth row—Alice Collins, Susan Wells, Geraldine Plummer, Gail Salfas, Suzanne Wilson, Ruth Tull. Fifth row—Mrs. H. Reed Mullikin, choir directress, Rev. John H. A. Bomberger, D.D., rector. (Photographed, November, 1958)





## THE CLERGY

**T**HROUGHOUT the past ninety years the spiritual guidance of the Parish of the Holy Apostles has been the task of many dedicated clergy—rectors, vicars, assistants and curates. No matter how long or how short their association with the Parish, each contributed to that spiritual solidarity that formed the basic foundation of the Church of the Holy Apostles and the Chapels. In happiness and grief, in times of economic hardship, and during three wars, the clergy have never failed in their pastoral duties, weaving into the life of the Parish an enduring spiritual strength.

Without exception, all responded faithfully to the Exhortation of the Bishop on the day of their Ordination.

“Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life”—as contained in The Book of Common Prayer.

And in tribute to these members of Christ’s Ministry there is that certainty that the Parish of the Holy Apostles would not have grown materially had it not also grown spiritually.

From the Parish clergy came four Bishops of the Church. Two rectors accepted calls to the Episcopate during their rectorship. And one vicar, who left such an indelible imprint on the Chapel of the Holy Communion that he will always be regarded as Holy Apostles’ own, was consecrated after leaving the Parish.

These Bishops, in the order of their consecration were:

Rt. Rev. Nathaniel S. Thomas, D.D., *Bishop of Wyoming*

Rt. Rev. Wilson R. Stearly, D.D., *Bishop Coadjutor of Newark, N. J.*

Rt. Rev. William T. Capers, D.D., *Bishop Coadjutor of West Texas*

Rt. Rev. William P. Remington, *Bishop Suffragan of South Dakota*

The following pages show the eight rectors who have guided the spiritual destiny of the Parish of the Holy Apostles since 1868. Of them, and of all Parish clergy, past and present, may this be said: “—faithful pastors of souls and blessed friends of the friends of God. In baptism, marriage and burial, in sorrow and joy, companions for the way, beloved added members of the family, bringing a word of cheer or gentle reproof, and leaving lustral trails of blessing behind them.”





REV. CHARLES D. COOPER, D.D.  
1868 – 1894



REV. HENRY S. GETZ  
1894 – 1899



REV. NATHANIEL S. THOMAS, D.D.  
1899 – 1909



REV. WILSON R. STEARLY, D.D.  
1909 – 1912



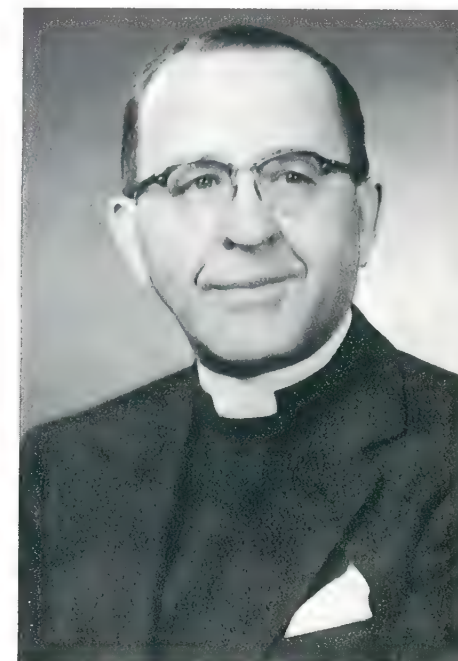
REV. WILLIAM T. CAPERS, D.D.  
1912 – 1913



REV. GEORGE HERBERT TOOP, D.D.  
1914 – 1941



REV. GRANVILLE TAYLOR, D.D.  
1941 – 1942



REV. JOHN H. A. BOMBERGER, D.D.  
1943 –



## VICARS of the CHAPELS

### *Chapel of the Holy Communion*

Rev. William F. Ayer, 1889-1906	Rev. Herbert L. Hannah, 1917-1920
Rev. William P. Remington, 1906-1911	Rev. Samuel H. Wood, 1920-1926
Rev. Alfred R. Berkeley, 1911-1917	Rev. Frank Bonyng, 1926-1953
Rev. Frederick C. Price, 1953-	

### *Chapel of St. Simon the Cyrenian*

Rev. Richard Newton Thomas, 1902-1905	Rev. Thomas G. Brown, 1905-1909
Rev. John R. Logan, 1909-1944	

### *Chapel of the Mediator*

Rev. H. McKnight Moore, 1906-1914	Rev. W. Oscar Roome, Jr., 1921-1922
Rev. Phillips E. Osgood, 1915-1921	Rev. Granville Taylor, 1922-1941

### *Chapel of the Holy Apostles*

Rev. Robert M. Baur, 1950-



REV. FREDERICK C. PRICE



REV. ROBERT M. BAUR

## *Assistants Who Served Longest*



REV. WILLIAM S. NEILL  
1896 - 1919



REV. THOMAS D. PARKER, D.D.  
1924 - 1938

The Parish may well be proud of the many loyal, devoted clergy who have served as assistants to the rectors or as curates of the chapels. Only the limitation of space prevents all of their names from appearing here. Two have been chosen to represent the many.

The Rev. William S. Neill, of course, served the longest, twenty-three years. The Rev. Thomas D. Parker assisted Dr. Toop for fourteen years, and still retains an indirect tie with the Parish. He is rector of the Memorial Church of St. Paul, 15th and Porter Sts., built in 1905 by George C. Thomas, who gave \$30,000 to erect the church as a memorial to his father and mother.

Perhaps the finest accolade to the Parish clergy may be the many young men who, inspired by their fine example, and heeding that soul-stirring call, chose to follow their footsteps in the service of God. During the first ninety years of the Parish sixteen of her young men were Ordained.

Rev. Nathaniel C. Acton	Rev. John R. Logan, Jr.
Rev. William F. Ayer	Rev. Thomas W. Stearly Logan
Rev. William H. Boswell	Rev. James E. McGarvey
Rev. J. Perry Cox	Rev. Alfred R. McWilliams
Rev. William F. Creighton	Rev. William S. Neill
Rev. Mark Mills Garcia	Rev. Lewis D. Smith
Rev. Thomas Leslie Gossling	Rev. Samuel Sutcliffe
Rev. William P. C. Loane	Rev. Mervin L. Wanner



## THE LAITY

**U**NDER THE CANONS by which the Episcopal Church is governed the continuing administration of each corporate church rests upon the elected Vestry, and specifically upon the Churchwardens. During the first ninety years of the Parish there have been five Accounting Wardens and four Rector's Wardens. As custodians of the Parish funds and property they bore a heavy responsibility to the congregation, but all of them bore it devotedly. These have been the nine Churchwardens:

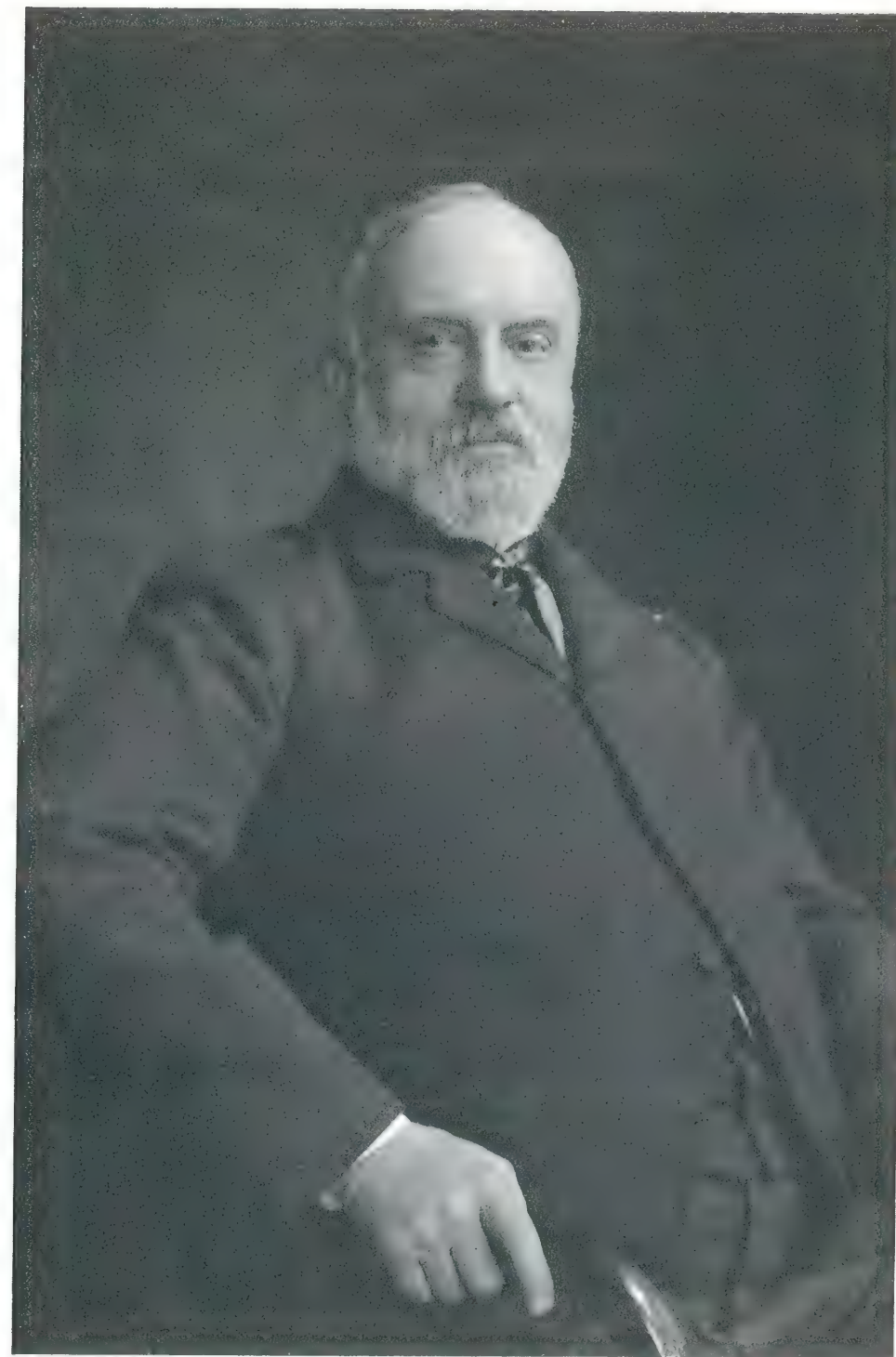
George C. Thomas	George W. Jacobs	William F. Oberhuber
Lewis H. Redner	William G. Casner	Charles H. Churen
William R. Chapman	Frankland M. McIntyre	Alexander D. Webster

Were this volume larger it would be possible to print the names of the many able men who have served the Parish as members of the Vestry, and of the Advisory Boards of the Chapels. Through wars, economic depressions, shifting populations, and great social changes, they mustered the vision and strength of decision to guide the congregational destinies of the Parish.

To another group of the laity the Parish also owes a particular token of gratitude. The Sunday Schools of the Parish have always been noted for the excellence of their teaching and for the inspired dedication of their teachers. Traditionally the Parish has always striven to instruct the children. And how unforgettable is the Collect for the Second Sunday in Advent, which the Sunday School at old Holy Apostles recited every Sunday before the lesson study period:

"Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." *Amen.*

Over the years which have nurtured the Parish of the Holy Apostles the parishioners have numbered many thousands. And therein has lain the innate strength of the Parish. As each communicant sent forth a glow of faith it was multiplied by thousands of others, until it grew to an incandescence of Christian spirit that gave cohesion to the Church of the Holy Apostles and her Chapels. In that great body of the laity, many men and many women and, yes, many children, served unselfishly to strengthen and further the missionary spirit of the Parish. Their names and their deeds would be far too many to record in these few pages. But there is no doubt they are recorded with greater significance by Him whom they served.



GEORGE CLIFFORD THOMAS  
1839-1909



## MR. AND MRS. GEORGE C. THOMAS

THE history of the Episcopal Church has been rich in the names of many wealthy laity who have been prominent in the affairs of this country. Yet, only rarely, have these communicants taken a prominent part in the affairs of the Church. Generous as they have been in their financial contributions, too many withheld themselves and their talents from service to the Church, in which they might have otherwise enhanced their gifts many fold. Therein lies the great difference that made George C. Thomas so much a part of the Episcopal Church, because the Episcopal Church was so much a part of him.

Certainly the history of the first ninety years of Holy Apostles would not have been what it was, had it not been for George C. Thomas. Nor could his biography ever be complete without mention of his activities at Holy Apostles and in the Episcopal Church at large. Just as no story of his life could be written without tribute to the presence and harmonious influence of Mrs. Thomas. For all time the three are intertwined, Mr. and Mrs. Thomas and the Parish of the Holy Apostles.

Three very strong Christian influences shaped the youth of George C. Thomas—his home, his church, and his school. He was born October 28, 1839, the first of six children of John W. and Sophia Atkinson Thomas. His father, a prominent merchant, conducted a dry goods business at 2nd and Callowhill Sts., later moving to Chestnut Street. The Thomas home at 228 N. 5th Street was not far from St. Paul's Church, 3rd Street below Walnut, where the Thomas family worshipped and where, for many years, John W. Thomas served as vestryman and accounting warden.

The Rev. Richard Newton, D.D., held the rectorship of St. Paul's from 1840 until 1862 and the impact of his ministry upon the Thomas family was evidently deep and lasting. It was manifest in one way by naming the second Thomas boy, Richard Newton Thomas. The choice of that name must have been prophetic, for Richard Thomas became an Episcopal clergyman, establishing several churches, and serving finally as vicar of the Chapel of St. Simon of the Parish of the Holy Apostles.

During his rectorship Dr. Newton won Church-wide acclaim for his sermons and books for children. And also during that time the Sunday School of St. Paul's started the practice of missionary offerings by teachers and scholars in connection with the anniversary. This was the environment which surrounded the young Sunday School scholar George Thomas. Later, when he would organize and direct the Sunday School of Holy Apostles he would draw upon this early training, add his own exemplary leadership, and bring Holy Apostles to the forefront of all Sunday Schools of the Episcopal Church. Nor would he forget the rector of his



MRS. GEORGE C. THOMAS

1843-1924



childhood when he donated the finest Sunday School building in the United States. He named it the Richard Newton Memorial.

Contributing also to the early training of George C. Thomas was his school—The Episcopal Academy, from which he graduated in 1857, displaying at that time two very marked talents; one for financial business management, and another for music. His talent for music he would put to use later, but his aptitude for administration had a ready opportunity and he took advantage of it by entering his father's business. Starting as a clerk in the Thomas store, he soon obtained such a comprehensive knowledge that he was given charge of all financial matters.

His financial acumen, however, was not confined to his father's business. The records of St. Paul's show that in 1861 George C. Thomas was Chairman of the Finance Committee. This appointment was all the more remarkable in that he was then just past 21 years of age, and in an era when financial responsibility was customarily reserved for men past middle age. On the vestry of St. Paul's at that time was Jay Cooke, the country's leading financier, who would play such a prominent role in financing the Civil War. He no doubt had ample opportunity to observe the financial capabilities of George Thomas, both in conducting the affairs of his father's business and his handling of the accounts of St. Paul's. As a result, in 1863, he offered the young man a place in the house of Jay Cooke & Co., and from 1863 until the close of the Civil War, George C. Thomas took a prominent part in the flotation of the huge government loans by which the conflict was financed.

On January 1, 1866, the five-year term for which Jay Cooke and William G. Moorhead had formed their partnership expired, and with its renewal came a rearrangement of partnerships. With the end of the war New York developed into a growing financial center and the bank decided to open an office there, with one of the Philadelphia partners in charge. As a result of this expansion and in recognition of his ability, George C. Thomas was admitted to partnership in the Philadelphia office, headquarters of the leading financial institution in the country.

However, another type of partnership was looming in the not too distant future for young George C. Thomas—a partnership that would last his lifetime and bring with it far greater rewards than any the business world could ever offer. He had been introduced to Ada Elizabeth Moorhead. She was the niece of William G. Moorhead and daughter of Joel Barlow Moorhead who had been associated with his brothers in building transportation systems from Pittsburgh to Philadelphia. After moving to Philadelphia in 1856 he had become interested in the iron business in Conshohocken. The Moorhead family worshipped at Holy Trinity, on Rittenhouse Square, where Joel Moorhead served on the vestry and where his daughter Ada had been confirmed.

The Church of the Holy Trinity would also be the scene of her wedding, as on November 26, 1867, Ada Elizabeth Moorhead, 24, became Mrs. George C. Thomas, as the Rev. Phillips Brooks, rector, pronounced them man and wife. Thus were joined in holy matrimony a man and a woman who, throughout their lifetime, would have a harmony of personalities and a concord of interests that would make their lives a beautifully elevating example of true Christian spirit.

Mr. and Mrs. Thomas began their married life at 2202 St. James Place, within a short walk of Holy Trinity, where Mr. Thomas served as a vestryman and taught

a Sunday School class of young men. He and the rector, Phillips Brooks, developed a very mutual friendship. Both were rather young men to have attained recognition in their respective callings. The Rev. Phillips Brooks, then only 32 years old, was already being regarded as the most eloquent preacher in the Episcopal Church. And George C. Thomas, barely past his 28th birthday, holding a partnership in the foremost banking house in the country. In addition, each had within himself a great motivating urge to enhance the growth of the Church. As Phillips Brooks once said, "Your religion, kept solely to yourself, will certainly decay. Up, up, and go abroad and find the men who need your Christ, to whom you can bring Him, and in giving Him you can make your own faith in Him complete and strong." That missionary spirit also flowed strong in George C. Thomas, and he would so fashion his life that it would be a living example in giving wider scope and firmer foundation to the Church mission field.

Perhaps Phillips Brooks recognized this spirit in George C. Thomas when he chose him, on January 7, 1868, to be accounting warden of the new Church of the Holy Apostles. Undoubtedly he also knew of his understanding and warm affection for children when he asked him, two weeks later, to organize the Sunday School. And this love of children, which Mr. and Mrs. Thomas both shared, found fulfillment on October 24, 1869, when their first child, Elizabeth Moorhead



Mr. and Mrs. George C. Thomas and family at Marion, Mass., 1904

From left to right: George C. Thomas, Jr., Mrs. George C. Thomas, Jr. (Ednah Ridge), Mrs. Schuyler Volkmar (Sophie Thomas), George C. Thomas, Leonard M. Thomas, and Mrs. George C. Thomas. The little fellow with the camera is George C. Thomas Remington, son of Mrs. Schuyler Volkmar.



Thomas, was born. The little girl was named for her maternal grandmother, Elizabeth Hirons Moorhead, but to the family she was little "Bessie".

Meanwhile the musical talent of Mr. Thomas found opportunity to be of service to his church and Sunday School, as he filled the role of organist and director of the singing. And for many years thereafter he would serve as organist, chairman of the music committee, and supervisor of the choirs.

During the year 1870 there arose the possibility that George C. Thomas might take up residence in England, as partner-in-charge of the office which Cooke & Co. proposed to establish in London. How different the history of Holy Apostles might have been had this possibility become a fact, is now fortunately reduced to the realm of speculation, for one of the New York partners took charge of the new office. But to Mr. Thomas it meant being admitted to partnership in the New York firm as well as continuing his partnership in Philadelphia. No doubt his vestry associates were sincerely thankful at this turn of events at the opening service of the newly completed Church of the Holy Apostles on December 11, 1870.

Two years later, when the newly built Holy Apostles Sunday School building opened for classes in February, 1873, Mr. Thomas was taking a prominent part in financing the building of the Northern Pacific transcontinental railroad, which Cooke & Co. had underwritten. The months passed without a single indication of the approaching dramatic climax. Suddenly, on September 18, 1873, Jay Cooke & Co. closed its doors. Precipitated by an ill-advised decision of the senior partner in the New York office, this action placed the firm beyond revival.

To George C. Thomas it meant not only the failure of his firm, but the loss of all his assets. Yet with a high moral sense of obligation he put everything he owned at the disposal of the firm's creditors, without resorting to the slightest legal evasion and worked long hours to straighten out the firm's affairs. But in the gloom of this crisis there appeared a compensating joy, as he and Mrs. Thomas rejoiced, on October 3, 1873, in the birth of their first boy, George Clifford Thomas, Jr.

After all, George C. Thomas was only 35, and although he had lost his material assets, he still retained his ability and his ever-strong Christian faith. In 1874 he formed a new banking and brokerage connection with Joseph M. Shoemaker, the firm subsequently becoming Thomas & Shoemaker.

Together, Mr. and Mrs. Thomas could conquer adversity but they needed the strength that comes from God alone to reconcile their grief when little Bessie, 5½ years old, passed away on March 31, 1875, from diphtheria. But in His Mercy they were to be subsequently blessed with another baby girl who would be named Sophie for Mr. Thomas' mother. Sophie was not destined to be the baby of the family for very long. Hardly had she passed her second birthday when the family welcomed their second son, Leonard Moorhead.

Easter, 1878, marked the beginning of the Lenten and Easter Missionary Offerings of the Sunday School of Holy Apostles, when the mite boxes were used for the first time. Easter missionary offerings had been started at St. John's Church, Cynwyd, in 1877 by John Marston, who had also grown up at St. Paul's during Dr. Newton's rectorship. George C. Thomas recognized the possibilities of these offerings and developed them into a national procedure for the Episcopal Church at large, greatly strengthening the cause of missions.

In the field of finance, two men were being recognized as the leading financiers in the country, Anthony J. Drexel in Philadelphia and J. P. Morgan in New York, and in fact, had established interlocking firms. Anthony J. Drexel, of course, had known George C. Thomas as a partner of his former competitor, Jay Cooke. He also had ample opportunity, from his vantage point as a vestryman of Holy Trinity, to observe the skill with which Mr. Thomas developed efficiency in the administration of the Episcopal Church. And he could also note the steady growth of the firm of Thomas & Shoemaker. Deciding that George C. Thomas would be a definite asset to Drexel & Co. he extended an offer which Mr. Thomas accepted. On January 1, 1883, he became a partner in the Philadelphia firm of Drexel & Co.; the New York firm of Drexel, Morgan & Co.; and the Paris firm of Morgan, Harjes et Cie. Once again George C. Thomas demonstrated his outstanding ability in matters of finance. Beginning December 31, 1894, he became senior resident partner in the Philadelphia firm of Drexel & Co., serving in that capacity until 1904, when he took six months abroad to build up his health, after retiring from active business.



Mrs. Schuyler Volkmar and great granddaughter Denise Remington  
Denise receives a bouquet from the Rev. Frederick C. Price, vicar, at the conclusion of the Founder's Day service of the Chapel of the Holy Communion, April 4, 1955.



However, he gave no thought to retiring from the work of the Church, and until he passed away he remained active in the affairs of the Parish of the Holy Apostles and in the Church at large. During his lifetime George C. Thomas had served as a delegate from the Diocese of Pennsylvania to General Conventions for 21 years. For 13 years he had been Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. He was one of the prime factors in building up the American Church Sunday School Institute, which grew out of the Sunday School Association of the Diocese of Pennsylvania.

His interest in missionary affairs was one of the highlights of his Church activity. When Bishop Brent was appointed the first Missionary Bishop to the Philippine Islands in 1901, he went to his new work heartened by the knowledge that he would not be alone in his far distant outpost. Mr. and Mrs. Thomas together donated the funds to establish the first Episcopal mission in the Philippines in 1902.

It has been stated that George C. Thomas and J. Pierpont Morgan have been the greatest benefactors of the Protestant Episcopal Church in America. The total of Mr. Thomas' gifts to religious and charitable institutions has been known to be above \$2,000,000, but it was probably very much more. Like Mrs. Thomas, he gave so much so quietly and without thought of return. It is perhaps not a betrayal of confidence to reveal that in the minutes of many vestry meetings during the wardenship of Mr. Thomas you will find a typewritten note: "Private to the Vestry: I beg to advise you as a matter of record (although I do not wish publication of same) that the amount of . . . . has been contributed to erase the deficit in . . . . account. (Signed) George C. Thomas." This was his quiet way of making up the difference in some Parish activity. And had it not been that auditors require an explanation of the source of income, the matter would never have been mentioned at all.

Many eulogies were written of Mr. Thomas when he passed away. This quotation from *The Churchman* seems to convey a lesson from the life of George C. Thomas that is applicable for all time:

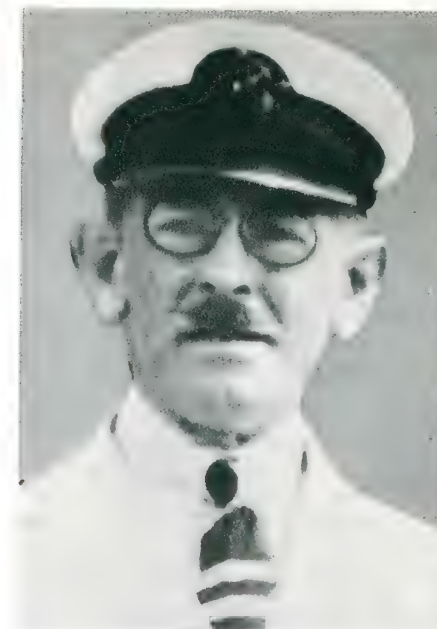
"Mr. Thomas became what he was not by any sudden stroke of genius, nor by any great inherited gift, but by that sure, steady and invincible progress which comes from an obedient following of God's law of growth. Mr. Thomas was a man of wealth, of unwonted administrative power and business experience, but hosts of men possess both these instruments of power and yet hold them back from the service of Christ and His Church. Between such men and Mr. Thomas the difference was not in financial or administrative capacity, but in Christian capacity, not in having, but in giving.

There are great-hearted men throughout the Church who because they have not yet given themselves in practice to the service of God and their fellow-men have never realized their real power or done the work that they might have done for God's family. It was here that George C. Thomas's life reached furthest and deepest. Missionary bishops at home and abroad, missionaries on the frontier and obscure workers at home, will keep as precious and inspiring memories constant and touching evidences of his personal interest and thoughtfulness. The clear and unmistakable lesson of George C. Thomas's life to the men of the Church is to learn to serve God and their fellows in God's way."

## VESTRYMEN WHO HAVE EACH SERVED MORE THAN A QUARTER CENTURY



GEORGE W. JACOBS



JOSEPH L. BAILEY



ALFRED M. GRAY



WILLIAM F. OBERHUBER





The Rev. Granville Taylor, D.D. and Ensign Robert M. Hartranft at Dedication of Service Flag.

WE HONOR THESE MEMBERS OF THE PARISH  
WHO PLEDGED THEIR LIVES TO DEFEND  
OUR COUNTRY AND OUR FREEDOM OF WORSHIP

## SPANISH-AMERICAN WAR

Church of the Holy Apostles  
13

Chapel of the Holy Communion  
6

★ ★

In Memory of Two Who Paid The Supreme Sacrifice

## WORLD WAR I

*Church of the Holy Apostles*

Adams, Alfred H.  
Adams, Thomas H.  
Banyard, Alfred S.  
Barclay, Clinton H.  
Barlow, Elmer H.  
Barlow, Walter  
Barr, Charles R.  
Bendell, William I.  
Blair, George  
Boyd, Harold Scott  
Boyd, John Winfield  
Britton, William Nelson  
Brown, Henry Newman  
Burgess, William J.  
Campbell, Stuart Runkle  
Carmichael, R. Lawson  
Chadwick, Harriet  
Chapman, William R.  
Christie, J. Newman  
Cross, J. Stanley  
Cross, Raymond A.  
Davidson, Abraham  
Davis, Robert H.  
Deaver, Dr. G. Gilbert  
Diamond, James A.  
Donaldson, William N.  
Ebner, Charles F.  
Farrar, John  
Ferguson, James H.  
Foell, Louis  
Fortin, Edward L.  
Fortin, Fred V.  
Fresh, William  
Gatter, Charles C.  
Gemberling, Laura M.  
Gillen, Frank  
Graves, Edgar B.  
Graves, F. Mortimer  
Greer, William E.  
Hall, Frederick A.  
Hill, George W.

Hipwell, John B.  
Hollis, Albert C.  
Hughes, George H.  
Jack, John J.  
Jackson, Joseph  
Jacobs, Howard M.  
Janney, Dr. Nelson  
Janney, Benjamin F.  
Johnson, Marion F.  
Johnston, William R.  
Keenan, James Hudson  
★Kidwell, Orville S.  
Kuhl, George  
Lafferty, Joseph W.  
Lamond, William  
Lawhorne, William M.  
Leeper, Thomas P.  
Leonberger, Walter E.  
Livingston, T. Raymond  
Martin, William A.  
Melvin, Samuel M.  
Michael, Harry H.  
Moffett, Norman H.  
Moore, Robert B.  
Moore, Samuel S.  
★Moore, William J., No. 1  
Moore, William J., No. 2  
Morrison, William J.  
Moyer, Gardner  
Murphy, Joseph B.  
McCandless, Samuel L.  
McClenaghan, Herbert E.  
★McBride, James Thomas  
McFarland, David  
McFarland, Harry B.  
★McFetridge, James B.  
McGowan, Robert H.  
McKay, Walter  
McKenzie, Alfred  
McLaughlin, David  
McMeekin, Robert C.

McMonagle, Harry W.  
McNally, Arthur  
McWilliams, Alexander  
Naye, Jack C.  
Neibergall, James C.  
Noble, Thomas N.  
★Noel, William Leslie  
O'Brien, Alonzo  
O'Neill, Thomas Lincoln  
Parkes, Christopher J.  
Perkins, Alfred H.  
Perkins, William  
Pickwell, Harry H.  
Pollock, David Herbert  
Rea, Robert  
Remington, George C. T.  
Robinson, Howard West  
Royle, Elmer  
Royle, Herbert B.  
Royle, Philip A.  
Scott, James S.  
Scott, Wesley E.  
Seymour, Frank E.  
Smallwood, Clarence  
Smith, S. Annabelle  
Smith, Lorentza  
Soulas, Fred B.  
Spaeth, John W., Jr.  
Sterritt, Samuel A.  
Sterritt, Elmer  
Thomas, George C., Jr.  
Thomas, Leonard M.  
Van Vranken, J. Schuyler  
Warnick, Albert Ernest  
Weideman, Frank  
Wheeler, F. Lyman  
Whitlock, Edmund H.  
Wilson, George  
Wilson, Henry B.  
Young, John W.  
Young, Robert J.

*Chapel of the Holy Communion*

Bauden, Thomas W., Jr.  
Charles, Joseph  
Charles, William  
Chew, Joseph  
Collins, Simeon  
Collins, Harry  
Cooper, Gerald I.  
Edwards, Adam  
Franz, Joseph  
Gibson, Arthur  
Graham, Robert  
Handel, George  
Hess, William  
Hill, Elwood  
Hill, George  
Kelley, Robert  
Kirst, Earl  
Kniland, John  
★Knorr, Harold W.  
Knorr, Vinton S.

Lunn, William  
Mackey, James H.  
Macool, Elmer  
Macool, Ormond  
MacWilliams, George  
McAnnally, Andrew  
McClatchey, Elizabeth  
McClatchey, Robert  
McConachie, Andrew  
McElhenny, John  
McFarland, Charles O.  
Mink, Leonard  
Mohn, Harry  
Mooney, Elmer  
Norton, John  
Naulty, Frank  
Parks, Robert A.  
Patton, George  
Perry, James

Pischoe, Otto  
Reese, Thomas C.  
Reese, William  
Robinson, Moncure  
Russell, George W.  
Russell, Joseph A.  
Schieler, William  
Schrieber, James  
Scott, William  
Seiss, Albert S.  
Sewell, James  
Sines, Charles  
Smythe, William  
Taylor, Ray  
Taylor, Thomas  
Wallace, Frank  
White, Edward  
Wilson, Robert  
Young, Samuel



## Chapel of St. Simon the Cyrenian

Allison, Edward Walcott  
Anderson, William  
Ayles, William  
Barnett, Richard  
Brooks, Wylie  
Brownfield, Charles Vincent  
Bucker, Herbert S.  
Burton, Aldrich R.  
Burton, Joseph M.  
Busch, William W.  
Cole, Harry F.  
Curtis, Rudolph  
Dabney, Morris  
Draper, Edgar A.  
Fields, Harold S.  
Fogg, John Henry  
Gaines, Leon  
Gardiner, George  
Green, Clarence I.

Green, John Thomas  
Green, Leon W.  
Green, Rudolph H.  
Harbison, Leroy  
Hardy, Edward  
Hardy, William D.  
Henderson, Solomon  
Henry, Lawrence  
Hooper, Leroy  
Jackson, Swinford  
Jenkins, Roselle  
Johnson, Everett W.  
Johnson, Herbert N.  
Johnson, Joseph L.  
Levy, Claude C.  
Lewis, Joseph Rudolph  
Lewin, Richard J. M.  
Matthews, Harry M.  
McHarris, Thomas

Melbourne, Lester  
Montier, Hiram  
Moore, Charles A.  
Moore, Walker A.  
Moten, James Henry  
Neal, Stanley  
Peck, Isaac, Jr.  
Pettis, Arthur W.  
Reed, Theodore  
Reed, William  
Reyes, Adolph  
Scott, Stewart  
Shafer, Charles  
Thomas, Eugene  
★VanDyke, Edward J.  
Walker, Owen E.  
Wallace, Nathan Gibson  
Watson, William  
Wiggins, Elmer

## Chapel of the Mediator

Armbruster, Robert  
Ashton, Charles  
Austin, William, Jr.  
Bacon, Howard F.  
Bailey, Carleton  
Balbirnie, Arthur A.  
Ballentine, Edith  
Beck, Ambrose  
Bell, Thomas, Jr.  
Benham, Frederick E.  
Black, Francis E.  
Bonsall, Henry H., Jr.  
Brett, Ethel  
Brewer, Roy D.  
Brewer, Scott  
Budd, Harry G.  
Budd, Henry Gaylor  
Carey, Harry K.  
Cleeland, Robert M.  
Cobb, Horace W.  
Cook, William  
Costa, John S.  
Cox, Walter  
Crockett, Harold S.  
Curtin, F. Walton  
Davidheiser, Horace R.  
Davison, Russell  
Dudley, Oscar E.  
Dunfee, Earl  
Dunlop, Charles R.  
Elsner, Burtel  
Entwistle, Clare  
★Epler, Ralston  
Fields, Robert Nelson  
Fitzgerald, Leonard H.  
Fooks, Camille  
Fooks, Ernest

Ford, Mary L.  
Garrett, C. Edward  
Gibson, Oliver W.  
Glasgow, Charles J.  
Grant, Alfred J.  
Hamilton, Robert Chalmers  
Hansen, William J.  
Harrison, L. Levick  
Harrison, Rollin  
Heinitsh, George M.  
Henderson, T. Alfred  
Huling, Warren R.  
Imhof, Charles  
Jacobs, Ellwood R.  
Jones, Hilton E.  
Kelly, Edward  
Keplinger, William  
Knowles, John Edward  
Lack, Howard E.  
Lawrence, William  
Lees, Joseph R.  
Luce, Thomas Russell  
Lunn, James R.  
Lunn, Robert  
★Lunn, William  
Lyons, Frank Russell  
McIntyre, Joseph E.  
Mills, Stanley  
Motherwell, Frank S.  
Motherwell, Robert  
Needs, Sydney John  
Neill, William A.  
Osgood, Phillips Endecott  
Patchell, Frank  
Patterson, George Howell  
Patterson, Ralph Duke  
Patterson, Robert Wilson

Pierce, Warren J.  
Pitts, Edmund M.  
Powell, Roger  
Rae, Alexander M.  
Richardson, Frank  
Rodgers, A. Stephen  
Rodgers, Herbert H.  
Rodgers, John L.  
Shaw, William  
Simpson, David  
Smith, Charles W.  
Smith, Walter F.  
Smith, William Eugene  
Snowden, Frank  
Spaeth, Paul  
Spears, Wm. McIndoe  
Stevens, Ernest C. M.  
Stevens, Reginald W. H.  
Street, Frederick J.  
Sutton, William  
Tashlian, Levan  
Taylor, Harris S.  
Thomas, Alfred B.  
Tuckwood, Harold  
Umstead, Harry F.  
Umstead, Walter R.  
Walker, Wendell H.  
Wallworth, Foster T.  
Waters, Thomas John  
Williams, Wesley  
Wilson, Charles R.  
Wilson, George  
Woolley, Chandler S.  
Wynne, Vernon  
Young, Allan Dayton  
Zearfoss, Charles H.

Clark, John Miller  
Clark, William R., Jr.  
Clash, Frederick H., Jr.  
Coldwell, Edward E.  
Craig, Thomas  
Cresswell, Robert H.  
Davis, John Robert  
Downing, Thomas F., 3rd  
Duffy, Douglass Marker  
Elliott, John T.  
Ellis, William James  
Emerick, Robert H.  
Erskine, Robert N.  
★Eschallier, Jean M.  
Evans, Bruce F.  
Ferguson, Andrew T.  
Ferguson, James H., Jr.  
Fleming, David D.  
Frank, James A.  
Frank, Lee M.  
Fritz, William W.  
Garman, Charles B.  
Garman, Edward C.  
Gatter, Carl W.  
Gatter, Henry H.  
Geller, William Warren  
George, R. Fulmer  
★George, William C.  
Gerrow, Robert, Jr.  
Gilchrist, Wm. J.  
Gise, Willis L.  
Glading, Taylor B.  
Glading, James B.  
Gracey, John C., Jr.  
Gracey, Robert C.  
Graham, William Woods  
Greer, David W., Jr.  
Greer, James  
Grier, John  
Guenthoer, Oscar H., Jr.  
Hadley, George Wilson  
★Hall, S. Perry  
Hammill, Janet Anne  
Hanes, John Paul  
Hanna, Henry T.  
Hansell, Lyster F.  
Harron, Arthur W.  
Harron, William A.  
Hartford, Warren W.  
Hartmanft, Robert M.  
Hayllar, David B.  
Helwege, Herbert  
Helwege, John W., Jr.  
Hendrix, George J.  
Hendrix, Harry G.  
★Henry, Joseph  
Holloway, William  
Holman, Philip D.  
Hoover, John W., Jr.  
Hortz, Robert L.  
Hough, Charles H.  
Hough, William P.  
Houghton, George Stanley  
Hyberg, Bengt T., Jr.  
Ingram, Henry W., Jr.  
★Irvine, George B., Jr.  
Irvine, William H.  
Irwin, Thomas F.  
Isenberg, Fred M., Jr.  
Jackson, Lewis W., Jr.  
Johnson, William F.

Johnston, William H.  
Joline, Robert M.  
Jolly, John C.  
Jolly, Wade T.  
Jones, Cannah  
Jones, Clarence, Jr.  
Jones, Herbert H.  
Jones, Merle L.  
Kaufman, Harold S., Jr.  
Kaufman, Robert Jr.  
Kaufman, Wesley J., Jr.  
Keiter, Dorothy  
Kennedy, William Calvin  
Ketrar, Lois V.  
Klein, Josephine  
Klund, Jacob Edgar  
Knorr, William Russell  
Knox, Franklin R.  
★Koons, C. H., Jr.  
Kreider, John B., Jr.  
Ladner, Harry B., Jr.  
Laing, E. Caroline  
Lake, Carroll Elliott, Jr.  
Lake, John F.  
Laspas, Peter N.  
Lawhorne, Edward S.  
Laws, Charles M.  
Lear, Raymond Joseph  
Levergood, Robert  
Lingefelter, Ellen  
Loudback, Byron L.  
Loudback, H. Clayton  
Loudback, Howard  
★McCommons, Robert H.  
McCormick, Robert R.  
McDougal, Walton S.  
McElrae, William J.  
McFarland, Walter A.  
McGee, Ralph L.  
McIntyre, Henry J., Jr.  
McKay, Alexander  
McKay, Frank D., Jr.  
McKenzie, James K.  
McQuale, John  
Mackenzie, Elizabeth  
MacLean, R. Wallace  
Mamourian, Marcus  
Mansfield, Ralston Epler  
Marvel, James H., Jr.  
Mayer, George W.  
Miley, Willard K.  
★Miller, Edward  
Miller, Edward H.  
Miller, James I.  
Miller, Thomas William  
★Miltnerberger, Harold G.  
★Mizner, Robert L.  
Moffitt, Frederick L.  
★Moffitt, Richard A.  
Montgomery, Robert R.  
Moore, John S.  
Moore, Phyllis Anne  
Moore, Wm. J., Jr.  
Morrisey, Norman C.  
Morrow, Robert W.  
Muldoon, Thomas W.  
Mull, Joseph Z., Jr.  
Murray, George R.  
Musser, Henry Lees  
Nelson, David A.  
Nelson, William, Jr.

Ossman, Harry Reese  
Pateron, James H.  
Patterson, John S.  
Pharo, Alfred J.  
Pharo, Norman W.  
Pharo, Wilbur J.  
Pike, Wesley N.  
Plummer, William T.  
Porter, Eugene J.  
Powell, Richard P.  
Pruitt, William J.  
Quigley, Alfred W.  
Rankin, Andrew David  
Redding, James M.  
★Reid, John S.  
Renard, Albert S., Jr.  
Renard, John Wright  
Rensimer, Howard E.  
Ritchie, James A., Jr.  
Rupert, William N.  
Russell, William M., Jr.  
Sander, Andrew  
Schacht, Reimer  
Schoeninger, Richard  
Scott, Richard A.  
Scott, Robert J.  
★Sendingler, Frederick  
Sendingler, Robert  
Seymour, Frank E., Jr.  
Sharninghausen, W. S.  
Smith, Richard Spotswood  
Smith, Stephen R.  
Smith, Walter E., Jr.  
Stellpflug, Howard  
Stergis, Basil G.  
Stevens, Chester J.  
Sukernick, Hary  
Taggart, James R.  
Tarr, Harry Huston  
Terry, Frank A.  
Terry, Willard B. G.  
Thies, Rudolph  
Thomas, B. Fred., Jr.  
Thrash, Jack  
Thurwanger, Charles  
Tilhou, George  
Tompkins, Frederick C.  
Toy, Benjamin A., Jr.  
Toy, J. L. Gihon  
Vanders, Joseph W.  
★Varian, Jerome  
Vickerman, Charles E.  
Viguers, Richard T.  
Vogel, John  
Weil, Burton  
Werner, George C.  
Westing, John C.  
Westing, Tom  
Widmeier, Robert G.  
Wilkenson, Leonard M.  
Williams, Herbert F.  
Wilson, Paul  
Wilson, Thomas M.  
Wilson, William C.  
Winters, James Edward  
Witmer, S. Lamar, Jr.  
Wood, Charles J.  
Wood, George W.  
Wright, William G. M.  
Wright, Turbitt M. L.

## WORLD WAR II

### Church of the Holy Apostles and the Mediator

Abbott, George I.  
Abbott, Henry James  
Abbott, John McE.  
Acton, Harry J.  
Amber, John S.  
Ashwood, Samuel M.  
Bachman, Frank W.  
Baile, Harold Scott  
Baile, Robert Winfield  
Balbirnie, W. S. E.  
Banks, William T.

Barker, William Hall  
★Barth, John E.  
Bean, Benjamin E.  
Bean, Jerome B.  
Bennett, William Henry  
Black, Samuel J.  
Boerner, Laura M.  
Boyd, William A.  
Bradford, Fred J.  
Bradshaw, Harry  
Bright, John E.

Bromley, Edgar D.  
Buchanan, Thomas  
Bush, John L.  
★Butler, Chas. A., Jr.  
Butler, Odell D.  
Cairns, William E.  
Carmichael, Samuel  
Carter, Albert  
Casner, Horace A.  
Christie, James Wiley  
Churen, Charles H.

★Armour, Raymond  
Baker, Frederick  
Baker, William H.  
Bauer, Carl U.  
Baylor, Walter  
Beattie, Andrew  
Beattie, John  
Bethel, John  
Biester, Arthur J.  
Bilbrough, Edward  
Brewster, Herbert  
Caldwell, Benjamin

### Chapel of the Holy Communion

Caldwell, David  
Caldwell, George  
Carmichael, Ross  
Cinclair, David A.  
Connely, Albert  
Connolly, George  
Connolly, John M.  
Cooke, Mathew, Jr.  
Crawford, Robert  
Davis, Samuel C.  
Dixon, Lewis P.  
Dixon, Richard G.

Douglass, Harry  
Douglass, James G.  
Dunn, William  
Ellis, George  
Ellison, William  
★Fenstermacher, Lane  
Fitzwarter, John  
Fleming, Frank  
Foote, Henry M.  
Fulton, Robert C.  
Galbraith, Robert  
Galbraith, Thomas



Gardner, Clarence W.  
Gardner, Elmer E.  
Gibson, Albert  
Glenn, Nicholas  
Goldy, John  
Griffith, George  
Harber, Andrew  
★Hassel, Edward  
★Hassel, Lewis H.  
Harvey, Thomas Edwin, Jr.  
Hill, Carson S.  
Hill, George  
Hill, John  
Hilley, Alexander B.  
Hornbrook, Alex W.  
Ireland, Charles J.  
Ireland, John  
Ireland, Lawrence J.  
Johnson, Robert A.  
Johnston, James  
Kauffman, Walter  
Kern, Michael M.  
Kern, Otto, Jr.  
Kilpatrick, James E.  
Kilpatrick, Richard  
Kilpatrick, Robert  
Kilpatrick, Thomas  
Knowland, John  
Krall, John  
Larkin, Linder K.  
Leibrandt, Pearl  
Light, Frederick  
MacFarland, Howard  
Macool, Ormond  
Markwardt, John  
Matthews, Stanley R.  
Mensch, Dorothy

Mensch, Howard C.  
Merms, William T.  
Metzler, L. Rodman  
Meyers, Charles L.  
McClelland, George T.  
McCloy, Samuel  
McCloy, William  
McCollum, Hugh  
McCollum, John  
McCone, Robert  
McFeeters, William  
McKeown, Mathew  
McKeown, John  
McLaughlin, David  
McMullen, Robert  
Naulty, James  
Neil, Joseph  
Norberg, Mulford  
O'Donnell, Emerson H.  
★Orr, Howard  
Parker, John  
Parker, William C.  
Pettit, Charles A.  
Pettit, George W.  
Pettit, John J., Jr.  
Pettit, Robert C.  
Pettit, Rose  
Pettit, Thomas J.  
Plumb, Maurice  
Porter, Elmer  
Porter, Howard  
Price, John L.  
Remington, Clifford G.  
Remington, George C. Thomas  
Resci, Frederick  
Richardson, G. Samuel  
Rodgers, David E.

Rodgers, Walter F.  
Romano, Ralph A.  
Romano, William M.  
Shelley, Edythe  
Simpkins, Charles  
Simpkins, Frank P.  
Simpkins, Harry  
Simpkins, William  
Simpson, John K.  
Simpson, Joseph  
Simpson, Samuel  
Sims, Franklin  
Sims, Jesse, Jr.  
Smith, Francis S.  
Smith, James R.  
Smith, Raymond P.  
Smith, William  
Sprague, Morton  
Stenz, William  
Stewart, Thomas  
Sullivan, Harry  
Uren, Walter  
Vance, William  
Wallace, Frank M.  
Wallace, Frederick  
Wallace, Hugh  
Wallace, James  
Wallace, Robert  
Wallace, Samuel  
Welsh, John  
Welsh, Martin  
Welsh, Walter  
Welsh, William  
White, William  
Woodcock, John  
Woodcock, Samuel  
Young, Joseph R.

#### Chapel of St. Simon the Cyrenian

Ama, Charles Togo  
Allen, Wilber  
Archer, Harold Judson, Jr.  
Bailey, Frank Thompson  
Baker, James P.  
Banks, Aldine Jerome  
Bernardino, Thomas  
Booker, John Lloyd  
Booth, Gladstone C.  
Boyer, Charles  
Branson, Jesse  
Bronk, George VanLoon  
Brown, Bernard Ashby, Jr.  
Burton, Walter Edward  
Butts, Randall Robert  
Christianson, Roy  
Christianson, William  
Clarke, Hugh  
Cochrane, Chappelle Cecil  
Coleman, Ellwood  
Coleman, George Fonzell  
Cooper, Lanier S.  
Coverdale, Ralph Legister  
Crittenden, James  
Davis, George Edward  
DeShields, Edgar Allen  
Dorsey, Howard Edward  
Dorsey, William Handy  
Douglas, Raymond Frederick  
Douglas, William Gidson  
Edwards, Eugene Richards  
Edwards, Roy  
Emery, Clarence F., Jr.  
Exum, Edmond C.  
Finney, Allen A.  
Freeman, John Payne  
Ford, Alphonso  
Ford, Richard Evans  
Gaines, Charles Edward  
Gammon, Reginald A.  
Gardner, Bernice L.  
Gardiner, George Edw.  
Garrison, Ivan Curtis  
Gibbs, Leonard  
Gilmore, Leroy Imes  
Gilmore, Linwood J.  
Goss, Garnett

Graves, Howard Wm.  
Hankins, Charles F.  
Hard, Burwin, 3rd  
Harper, Julian Brenton  
Harris, James S.  
Harris, James Thorpe  
Hawkins, James Lindsay  
Hegiman, William Webb  
Henderson, Charles H.  
Henderson, James W.  
Hoff, James S.  
Hoff, William H.  
Hogan, Frank M.  
Huget, Narcisso R.  
Huguett, Warren  
Hunter, William Jos., Jr.  
Jackson, Alvin Glascoe  
Jackson, Henry  
Jackson, James Conrad  
Jones, David C.  
Jones, Vernon J.  
King, James Howard  
King, Alvin  
King, Katherine  
Langston, Lenwood  
Ledgister, Easton P.  
Lima, Emanuel Banns  
Logan, George Herbert  
Logan, Raymond N.  
Logan, Wendell McDuffey  
Mail, Nelson Leon  
★Matthews, Edward  
Molson, George M., Sr.  
Morgan, Boyd C.  
Moore, James Thomas  
Moore, William Reed  
Earl Moseley  
Murry, Cornelius Lavan  
Murry, George Allen  
Nelson, Herbert Henry  
Nichols, Ernest  
Nichols, Charles Henry  
Nolan, William Andrew  
Parrish, John Franklin  
Patterson, James C., Jr.  
Patterson, Lorenzo Edw.  
Portier, James Austin

Priar, Raphael  
Ragin, Douglas Howell  
Reed, Harold  
Reid, Thomas  
Richards, Francis T.  
Ringgold, Hamilton  
Roane, Roland  
Roberts, Samuel  
Roche, Leslie  
Ruffin, George Thos.  
Scott, Arthur  
Scott, Ivan  
Simpson, Irwin H.  
Smith, Herman F., Jr.  
Smith, Raymond W.  
Smith, Robert W., Jr.  
Stewart, Frank  
Taylor, William Robert  
Thomas, George Alfred  
Thomas, Carl  
Thomas, Harold  
Thomas, Eugene A.  
Thompson, Donald  
Toole, Julius T.  
Tripp, Donald Roland  
Tripp, Maxwell Richard  
Tripp, Reynal Gibson  
Tripp, Warren H.  
Valders, Felix  
Vilches, Ross  
Wallace, James Norman  
Watson, Elwood  
Walker, John M.  
Weaver, Abraham L.  
Wilkins, Wilber M.  
Williams, Herman King  
Williams, Joseph, Jr.  
Wilson, Eugene C.  
Wilson, Harold C.  
Wilson, James N.  
Wilson, Paul R.  
Wing, Edgar Thomas  
Wing, Ogden Wellington  
Wing, Theodore Walter  
Wood, Theodore  
Wright, Lanier Miles

## LEST WE FORGET



The Missionary Ship "John Williams"

About the year 1850, a member of St. Paul's on 3rd Street, sailed for England, promising the Sunday School to bring a gift for Missionary Sunday. At the Foreign Missionary Society in London he asked for some suitable relic. The Missionary Ship **John Williams**, named after the martyr missionary to the South Seas, happened to be in drydock for repairs, and he was given a beam from the ship. Upon his return, a vestryman of St. Paul's, formerly a sea captain, made it into a full-rigged replica of the **John Williams**. On special occasions the ship would be carried down the aisle and her deck covered with special little bags of money offerings. When St. Paul's disbanded, George C. Thomas brought the ship to Holy Apostles. For many years it hung in the main Sunday School room, until moved, in 1944, to the Sunday School at 51st and Spruce Sts.

**M**ANY VOLUMES could be written by many people who have been a part of the first ninety years of Holy Apostles. So much could be told by so many that a book ten times the size of this one couldn't hold it all.

Who can ever forget the children, especially at Easter when they proudly added their first mite boxes to the Sunday School offering. All of a sudden, it seemed, they grew older and you saw them again singing in the junior choir, or wearing the uniform of the scout troop. Then one Sunday you saw them kneel together at the altar rail as the Bishop laid his hand upon each one of them in Confirmation. Somehow time went faster and those youngsters were not children any more, but members of the bible class next to yours. You saw them dancing with each other at the great Parish May Festivals that ran for three nights in Cooper Battalion Hall. Or you sat across the table from them at the Annual Parish Dinners, which had to be divided into one for the men and another for the women, because even Cooper Hall would not have been large enough if all had come together. On another night in Cooper Hall you saw some of these young men playing on one of the Holy Apostles championship basketball teams that wore the name Greystock on their jerseys.

Volumes could be written about the work of the women of the Parish, the Woman's Auxiliaries, and the Sisterhood of St. Mary of Bethany, which, under the direction of Anna M. Burt, celebrated in December, 1958 their sixty-seventh anniversary. Time cannot dim the remembrance of the beauty and joyousness of the great Church festivals of Christmas and Easter. Nor can time erase the memorable Anniversary Services, when the congregations and the choirs of the Chapels gathered in the Church of the Holy Apostles, filling the nave and galleries in such numbers that many had to stand throughout the service.



Yes, all this, and more could be written about the first ninety years of Holy Apostles, and her Chapels. Every parishioner is the repository of many facets of the Parish life that are locked unforgettably in their memories. Some are content merely to live in that glorious past the Parish has known. Some will always think of Holy Apostles in terms of a specific group of buildings in a specific location. Others will remember statistics; the Sunday School, foremost in the Episcopal Church, with a membership of 1500; the precise amounts of the Easter offerings, largest in the Diocese; or the thousands of communicants on the Parish rolls.

But Holy Apostles was not an institution built all at once. It was a growth that grew with the expanding needs of the people, who developed a spirit that was woven like a golden thread through the pattern of their lives and the life of the Parish. That spirit is the priceless heritage to be passed along to future generations. It was that missionary spirit that gave birth to Holy Apostles; gave it growth; inspired the founding of its Chapels; and, with God's help, that missionary spirit will continue to be its greatest strength in the future. In humble thankfulness to Him who has blessed the first ninety years of this Parish we turn to The Book of Common Prayer:

*Prayer For Missions*

ALMIGHTY God, whose compassions fail not, and whose loving-kindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord.

*Amen*